

THE DEFENDER

Volume V

Wichita, Kansas, May 1930

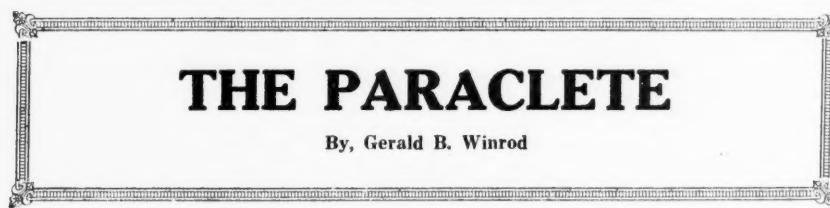
Number 1

Defender's Song, "Faith of Our Fathers"

Defender's Motto, "Back To The Bible"

THE PARACLETE

By, Gerald B. Winrod



"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you and shall be in you. I will not leave you comfortless; I will come to you."

The word "Comforter" comes from the Greek "Paraclete," which means "one called along side to help."

Never speak of this lovely Person, the Holy Spirit, as an "it." He is not an "it," usable as one would employ a natural law or a mathematical energy. The Holy Spirit is a Personality, as much as Jesus Christ was a Personality during the days of His flesh when He walked by the shores of Galilee.

This may not be easy for you to visualize. You have thought of **personality** as being dependent upon flesh and blood. The materialistic consciousness ever tends to center one's ideas and ideals in the flesh. This is even true when one is trying to meditate upon spiritual verities. There is ever present the inevitable tendency to cast spiritual truth into the moulds of physical thinking. Few really **KNOW** God. Many talk about God, but few have experienced Him in consciousness. Few **know** spiritual realities to the point of conscious realization. Doctrine is one thing and spiritual discernment is another. The Devil is orthodox in His theology. The First Church of the city of Sardis could well be called a "Fundamentalist" institution. But one thing was wrong with it—it lacked the consciousness of the reality of things spiritual. "Thou hast a name that thou livest, and art dead." The orthodoxy of Sardis needed to be set on fire with spiritual life.

The sin of the five senses is that you invariably reckon from the physical toward the spiritual, instead of from spiritual toward the physical. The world of **cause**, the realm of reality, is the spiritual world. "Things which are seen were not made of things which do appear." All creative processes proceed from the spirit. The physical world is the realm of outer effects. This is why electrons and protons puzzle the scientist. This is why the word **life** is

a riddle. This is why the cosmic ray is an enigma. It is one thing to believe the Bible and subscribe to a doctrinal statement; it is another thing to grip the absolute reality of spiritual verities.

Your personality is not dependent upon your physical body. If Jesus tarries, it will



Gerald B. Winrod

be only a short time until your physical body will pass away. The United States government census estimates a birth every 13 seconds in this country and a death every 23 seconds. There is only one delicate, flimsy, heart-beat between you and eternity right now. Your personality will not cease

to exist when heart action stops. Personality is embodied in your spirit, though it is scattered over your soul and body. Let this fact grip you. Let it sink into the stream of consciousness. You live from the **inside outward**; not from the **outside inward**.

The Holy Spirit is not burdened with a physical body, but this does not mean that He is an impersonal principle. You can fellowship with a person. You can talk to a person. You can enjoy the companionship of a person. You can love a person. You can reciprocate the love of a person. You can grieve and offend a person. You can make a person unhappy and uncomfortable in your presence. You are placed in this position with reference to the Holy Ghost.

Perhaps some reader is not aware of the presence of the Paraclete. Yes, if you were walking down the street beside of a man who was blind, deaf and dumb, he would not be conscious of your presence. Unregenerate man has no capacity for divine appreciation. His senses are dull. In II Corinthians 3:15, we read of a whole nation with a "Vail upon their heart." The natural man is thus burdened. His carnal mind is a vail that keeps him from penetrating divine realities. This is the stem from which atheism, agnosticism and modernism grow. No person who has been **lighted up** by the presence of the Holy Spirit in inner consciousness is ever troubled with the mental **hallucinations of modernism**. The church would not be stifled with infidelity today had the clergy been loyal to Holy Ghost preaching.

We read: "**He will guide you into the truth.**" Here is an amazing declaration. He is along side to help. He will guide you. There is reality in His leadership. This is no small thing when you contemplate that acres of books have been written on philosophical subjects by men who were making a frantic search for truth. All philosophers want to know three things: First,—What about origins? Second,—Is (Turn to page 14.)

TO CHICAGO

We are delighted with the many letters from friends who have written saying they expect to come to Chicago for the World's Convention this month. The following railroad lines are heartily recommended:

From the **SOUTHWEST** and the **MIDDLE-WEST**, the **SANTA FE** and the **UNION PACIFIC**.

From the **WEST**, use the **SOUTHERN PACIFIC** wherever possible.

From the **SOUTH**, **SOUTHEAST** and **SOUTHWEST**, the **ROCK ISLAND**.

From the **NORTH** and **NORTHWEST**, use **THE MILWAUKEE**.

From the **EAST**, the **PENNSYLVANIA**.

ITEMS OF INTEREST TO DEFENDERS

THE DEFENDER
Gerald B. Winrod Editor-in-Chief

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L. Brooks, Lester H. Davis, Howard Snyder, E. L.
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PRESS REPORTS say that Rev. Donald D. Sawyer, a Congregational minister of Boston, will run for United States Senator on the Democratic ticket. His appeal will be primarily to "wet" voters who favor a candidate who will at all times be a straight out, uncompromising foe of federal prohibition.

* * *

KANSAS, the supreme citadel of Prohibition, is voting magnificently for upholding the Dry Law, in the 20,000,000-ballot, nation-wide poll vote which is being conducted by the **Literary Digest**. The **Wichita Beacon** says: "While other states were registering disapproval of the Eighteenth Amendment and the Volstead Law the people of Kansas were voting practically three to one in favor of the continuance and strict enforcement of the law that has outlawed liquor."

* * *

"I WOULD JUST AS SOON have a child of mine use opium as to read some of these books. I think they are not only obscene, but they are damnable. They are disgusting. I want to keep them all out." Thus spake Senator Smoot of Utah recently, during a debate which continued twelve hours on the floor of the United States Senate. The veteran defender of moral righteousness and purity came out of the fight victoriously when the Senate enacted a law to prohibit obscenity in literature and art from entering America from foreign countries. Smoot's principal opponents were Senators Cutting of New Mexico and Couzen of Michigan.

* * *

"SCIENCE HAS DEVISED a tiny camera to photograph the inside of the stomach. This Prohibition enforcement stuff is going too far." **Washington Post**.

* * *

"PEOPLE who denounce the churches really ought to look inside them once in a while." **Cincinnati Times-Star**.

* * *

BEFORE PERCIVAL LOWELL, mathematician and astronomer, died, he discovered certain effects on the planet Uranus

which directed him to believe that somewhere in our Solar System there was another member of our family of planets which was as yet undiscovered. Twenty-five years ago, he worked out mathematical calculations which scientists have always used as the basis of their starry search. At Flagstaff (Arizona) a few weeks ago, a Kansas lad by the name of Clyde Tombaugh sighted a planetary speck on camera plates which made him first gasp and then yell with enthusiasm. This is looked upon as one of the greatest astronomical discoveries of modern times. The ancients knew six planets because they could see them with the naked eye. The seventh was located accidentally in 1781 by Herschel when he located Uranus while sweeping the heavens with his telescope. The eighth was discovered mathematically in 1846 by Leverrier-Neptune. This one just discovered, the ninth, is estimated at being four billion miles from the Sun. Earth is 92,900,000 miles from the Sun. Mars 141,500,000; Jupiter 483,300,000; Saturn 886,100,000; Uranus 1,782,800,000; Neptune 2,793,500,000. Mercury is closest to the sun, 36,000,000, while Venus is 67,200,000 miles. What shall the newly discovered planet be called? Many say its name should be "Lowell." Sensational newspaper headlines announced the discovery: "Look, Who's Here," "Romance of the Skies," "Man Finds Another World," "The Heavens Are Telling," etc.

* * *

RUSSIA IS MAKING a determined effort to strangle religion to death. While many cities in America were holding meetings of protest against the persecutions of Jews and Christians in Russia, plans were being made by the Soviet government for perhaps the most blasphemous Easter performance in the history of the nation. Among other things, 10,000 new members were taken into the "Union of the Godless" and new blasphemous motion pictures were released including "The Baptism of Russia" and "The Lord's Supper." This latter movie presents the sacred supper as a drinking party, at which the disciples become intoxicated. It is said to be the most popular picture in Russia.

* * *

THE MAGAZINE, "The Godless One," official organ of the "Society of Militant Atheists" in Russia, says: "We will convert the state and collective farms into great centers of Atheism."

* * *

SEVENTY THOUSAND churches, synagogues and mosques have been closed by the Russian Government in twelve years. The Orthodox Church of all Russia failed to penetrate the hearts of its members and the result is that it does not have sufficient vitality today to propagate itself in the face of peril. It possesses none of the stuff of which martyrs are made. Because it lacked spiritual reality, it submitted meekly to the mailed fist of Atheism.

IN FLORIDA you hear the Mediterranean fruit-fly, which is supposed to be doing such great injury to Florida oranges, called "political fly." President Hoover's special fly-investigator reported last month that \$60,000,000 worth of property had been destroyed in this campaign, much of it needlessly; that \$6,300,000 had been spent on eradication which, if done efficiently, should have cost no more than \$1,500,000; that "bugologists," by their loose talk, "have done more damage to the Florida citrus industry than the bugs." Meanwhile northern tourists grew weary of having soldiers unpack and search their baggage for bugs and oranges as they traveled over the state.

* * *

CALIFORNIANS well remember the collapse of the Julian Petroleum Corporation and the corresponding loss of \$40,000,000 to stockholders. When the ring-leaders, responsible for the collapse, were arrested, Los Angeles prosecutor Asa Keyes asked dismissal of the charges. Superior Court Judge Doran denied the motion. As the trial dragged on, it became obvious that Keyes did not want the Julian cheats convicted. When the jury acquitted them Judge Doran flayed Keyes for his "lackadisical methods of prosecution." The aftermath of public sentiment was too much for Keyes and five months later he was indicted for conspiracy to receive a bribe from the men he has so feebly prosecuted. Though he had sent 4,030 men and women to prison, he became prisoner number 48,218 when he entered San Quentin a few days ago to serve a 14 year sentence. As he entered he philosophized: "What is life? We have an hour of consciousness and then we are gone."

* * *

THE PATHFINDER MAGAZINE asked two-thirds of its 960,469 circulation what it thought about Prohibition and got 444,628 replies, of which 171,802 voted "wet" and 272,826 voted "dry."

* * *

INTO A PHILADELPHIA MOVING PICTURE THEATER "Scarface Al" Capone, the "business man gangster" was entering less than one year ago, when policemen arrested him for carrying a revolver. He accepted a year's sentence to jail with such apparent relish that many believed he wanted the refuge of a Pennsylvania prison to have protection from enemy gangsters. After serving 10 months of his sentence he was released. While in jail he had his tonsils removed, played baseball, gave \$25,000 to charity. He rides in a Lincoln car, lives in Chicago, owns a \$65,000 mansion with a high wall around it in Miami, makes millions, spends millions, thinks nothing of losing \$100,000 in gambling during a single night. Though Miami citizens protested against his possible return to their city when he was released from prison, though Florida's Governor said he would do his (Turn to page 3.)

ITEMS OF INTEREST TO DEFENDERS
(Continued from page 2.)

utmost to keep him out—Miami police contemplated that Capone is a property owner, a tax-payer, a world war soldier; hence there is no legal grounds for closing their city doors to him.

YALE UNIVERSITY students publish a newspaper called the **Daily News**. Commenting upon the fact that 26 out of 31 university presidents say that drinking among students is not general, the **News** set out to compile Yale statistics of its own. Every Yale man was asked several questions. Out of 3,129 blanks, 2,642 were filled out and returned. No names were signed. Results: 769, or 29% said they did NOT drink; 1,874, or 71% said they DID drink; 17% favored complete law enforcement and 83% asked for complete repeal of the Prohibition Law.

HENRY FORD favors Prohibition. Congressman Henry LaGuardia of New York is against it. Last September Ford said: "If booze ever comes back to the United States, I am through with manufacturing. I would not be bothered with the problem of handling over 200,000 men and trying to pay them wages which the saloons would take away from them." LaGuardia thought he had Ford in a trap when he called attention to another statement by Ford: "The tractors have already begun to come from Ireland and they are better than we have made here." LaGuardia asked: "How do you justify your factories in Ireland, England, Canada, and Germany, where they have no Prohibition?" Ford blistered him: "We don't allow drinking in any of our foreign factories. That's the trouble with people from New York. They don't think anybody is sober."

ENEMIES OF THE UNITED STATES CONSTITUTION who hate Prohibition like to center their attacks on Henry Ford because of his stand. To his factory-town near Detroit, the **New York Herald** sent a reporter to spy and report. It was published that bootleggers were busy at the very Ford gates. Fourteen "speakeasies" were spotted in a single Dearborn block. Coffee shops and boarding houses were said to be selling liquor to Ford workers. Ford said to a reporter: "Do you think I don't know liquor is sold in Dearborn? Of course I know it. It is sold here because the liquor interests are concentrating in this neighborhood because they know I am dry . . . Do you think I don't know who is back of the bootlegging in this country? It is the big money interests in New York. You don't think that the bootleggers could finance these big liquor deals themselves, do you? Everybody wants to show up Henry Ford's town . . . Why, men bring liquor right into the factory here. I've seen a lot of the bottles that were taken away from them. . . But do you think a man can work in this factory if he drinks? Well, he can't."

FOR WEEKS the Italian delegation at the London Naval Conference, headed by Mussolini's Dino Grandi, has demanded a navy of equal strength to that of France. France in turn has said a decided, "NO." It was impossible to get Italy to change her position for weeks until finally Grandi hinted delicately that France had a large piece of territory in North Africa and that if France would cede a little bit of that to Italy, it would maintain Fascist prestige quite as well as a large navy. France was quick to say in substance, "nothing doing." She remembered Mussolini's repeated threat that his millions must some day expand to regions beyond the Mediterranean. Speaking of Antichrist, Daniel said: "He shall



stretch forth his hand also upon the countries; and the land of Egypt shall not escape."

"**THE CHRISTIAN FUNDAMENTALIST MAGAZINE**" is unsurpassed for constructive Bible teaching. Editor R. A. Hadden, 313 Columbia Bldg., Los Angeles, California; \$1.00 the year; 10c the copy.

IN KEEPING with the nineteen hundredth anniversary of Pentecost which the church is celebrating this year, an eighty-day conference of prominent evangelical leaders is scheduled to convene in Los Angeles, June 8-16. Week night meetings will be held in the Bible Institute of Los Angeles Auditorium while Sunday services have been arranged for the First Presbyterian Church of Hollywood. Paul Kanamori, "The Moody of Japan" is scheduled to speak.

SHOW YOUR COLORS

Modernism is sweeping the religious field. We must admit its rapid growth. In all denominations the tide continues to rise. We witness in horror, its astounding progress. Each passing year gives cause for greater alarm. Negation is weakening our

pulpits. Doubt is sweeping the pews. Rationalism is capturing our religious schools. Naturalism is supplanting supernaturalism. Wordliness stalks through the church. We are witnessing an amalgamation of the church and the world. Piety is a fossil of a by-gone age. Few professing Christians really enjoy the mystical consciousness of spiritual reality. We have reached the time to which Paul referred when he talked about a "form of godliness denying the power thereof."

Where are the sweeping revivals? What has become of the great Bible Conferences? When did you last hear of a supernatural outpouring of the Holy Ghost? Since when have you witnessed a manifestation of the Holy Ghost upon a prayer-meeting or Sunday morning service in your church? What has become of that vigorous, rugged, positive preaching that used to electrify hearts with old-time conviction for sin?

Listen, Defender friend, it is up to you to do something about it. You ask—what can I do? Do something! Send up a prayer! Write a letter! Give out some literature! Invest a dollar! Work! Get busy! Do something! Show your colors! "Brighten on the corner where you are."

Graed S. Kurod

CERTAINTIES

By, Rev. W. A. Ayres
Baptist Minister, Wichita, Kansas

A subject like this may look good to many in the shifting uncertainties of the day in which we are living. **What is certain today?** Criticism and agnosticism have filled the air with doubt about almost everything. Pilate's sneering question of "What is truth?" has become so common as to be almost universal. Washington Gladden a few years ago wrote a poem that is worth preserving. While theologically he was in shifting sands and his anchor slipped a good deal, yet he seemed to cling quite tenaciously to some philosophical verities. And yet the great truths of Christianity are more certain than some of these he writes about. I think his poem is worth quoting entire:

ULTIMA VERITAS

"In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt—
When the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast,
To the things that cannot fail.

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy.

I know that passion needs
The leash of sober mind;
I know that generous deeds
Some sure reward will find;

That the rulers must obey;
That the givers shall increase;
That duty lights the way
For the beautiful feet of peace.

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt.

And fierce though the friends may fight,
And long though the angels hide,
I know that truth and right
Have the universe on their side;

And that somewhere beyond the stars,
Is a love that is better than hate,
When the night unlocks her bars,
I shall see Him, and I will wait."

But we must carefully distinguish between the things that are certain and the things that seem certain. The time has come when many can hardly tell the difference between sophistry and truth; when indeed, a little fair speech, or eloquence, will make error shine brighter than the truth, and many are led astray. God tells us to "try the spirits, whether they be of God; because many false prophets are gone out into the world." There never were so many false things taught as today, and in a worse way than ever before, because many of them are in the name of Christianity, the Devil transforming himself into a very "Angel of Light." We are to try these false spirits by the Word of God. But many know so little of the Word of God, that they cannot use it skilfully. And so error, painted in bright colors, as a bright light, draws the moth, leads them away from the truth. And this is not so strange when we remember our sinful natures, which incline us to error and sin, rather than to truth and righteousness. Our only hope and help under these conditions is in the Word and Spirit and Grace of God. These will lead us right, if we are willing to be led.

As showing how easily words, logic, sophistry can deceive, take this illustration: Lowell Mason once declared that he could prove to an absolute certainty that it would take a man all eternity to travel over one linear foot, that is, to go a distance of one

foot, would take him an eternity. He said a foot, like any other distance, is capable of being divided into an infinite number of parts, and, of course, it could be, that is thinkable, yet no matter how small those parts might be, it would take some time to pass over each one, and an infinite number of bits of time would be eternity! Well, now, what's the matter with that fool thing? It looks certain, but nothing is more certain than that it isn't certain, because you can step over the foot in a second of time. **We must look out for the things that seem certain on the face, and do some real thinking. I am thinking of some religious certainties:**

1. Existence is a Certainty

Some of the philosophers would make us doubt our own existence if we would listen to them. But if you ever ran a splinter under your fingernail, you had no doubt of your being. The earth, plants and animals exist; this is a certainty. There may be mirage and other optical illusions, but the certainty of existence still remains. In a monastery in Europe, as you enter the door, you see at the other end a picture of a holy monk in a reverent posture, with head down bent, hands clasped as if in prayer, reading the Bible. On coming nearer you see instead, that it is a jolly friar squeezing a lemon in a punch bowl! But the building and you and the picture are real.

2. A Creator is a Certainty

Some would doubt or deny this. But doubt or denial of truth does not destroy its certainty. Almost every truth has been denied by some one, some time. I look at my watch. I know it must have had a maker. I think of myself, of mankind in general, and see a being, almost infinitely more complex than my watch. I, too, must have had a Maker. The mathematical fact that the sum of two and two is four is not more certain.

3. The Goodness of the Creator is Certain

The greatness of God is apparent from His works. "The heavens declare the glory of God, and the firmament sheweth his handiwork." His greatness is certain. But may we be as certain of His goodness? Some have been puzzled about this, and here the Devil with His cunning and men with their sophistry can and do deceive many. The presence of both good and evil in the world confuses many. But a little right thinking here will enable us to see the certainty that God is good. Everything in the world is created in the best possible way. Only in man can we see the evil, and it is certain, "we know," that "man is the parent of his own vices." Bishop Heber was not wrong; he was right:

What though the spicy breezes
Blow soft o'er Ceylon's isle.
Though every prospect pleases,
And only man is vile."

It is certain that the Creator is good, and that the evil springs out of man in some way.

4. Both Good and Evil are Certain

These are as certain as that we live; we see them both every day. And we know that being and doing good, brings a measure of happiness to ourselves and others, and that being and doing evil, brings sorrow and misery. This is no guess; it is a certainty. But where did the evil start;

what is its origin? Here certainty seems to end and we begin to grope. And this is most distressing, for the evil of life worries everybody all the time and all the way. Is there no solution of this problem? "Is there no balm in Gilead" for sick and wounded souls? There must be if we can only find it.

5. A Written Revelation Is Certain

God just could not leave His intelligent creatures without some knowledge of themselves and of Him. We know He is good, and if He left His creatures without any guide, He would not be good, provided, of course, that we were intelligent enough to receive it, and He was able to give it, and both of these conditions are certain. He has left no such revelation to His other creatures. Plants and animals live and act by natural law. Man has a moral and spiritual nature that needs guidance, and it is certain that God has given us this.

6. The Bible is God's Revelation To Us

This is certain, first, because of man's needs. He exists here with evil within and surrounded by it, subject to varying tides of happiness and misery, sickness and health, pain and death, yet he is wholly ignorant of whence he came and whither he goes. He knows that evil exists, but he knows no certain cause of, or remedy for it, though it so deeply concerns him. He is harassed with evil here and distressed with uncertainty of the hereafter; he is in complete moral and spiritual darkness, and it is certain that God being good would give him the light of truth to guide him.

It is certain, second, because God is able to do this. And the Bible clears everything up perfectly, solves every mystery, meets all our spiritual needs, shows us the origin and the end of all things. Only those who reject the Bible now wander in the darkness of sin and death. And we are sure God has by inspiration given us a perfect revelation, an infallible guide, because He was able to, and anything else would not meet our need. It is certain that we have in the Bible a perfect Book. God would not leave His greatest work, the redemption of man, hidden under a thousand imperfections.

AUTHOR OF HYMN DEAD

The Rev. Dr. Edward S. Ufford, who composed the hymn, "Throw Out the Lifeline," died recently at his home in Union, Me., U. S. A., at the age of seventy-eight.

Mr. Ufford was inspired to write the hymn in less than half an hour while conducting services as an evangelist in the village square at Westwood, Mass.

The thought flashed across his mind, "They need a life-line," as he felt the youth of that day were slipping away from the influence of the Church, and that steps must be taken to save them.

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The Message Of A Storm

By Dr. A. P. Gouthey
Seattle, Washington

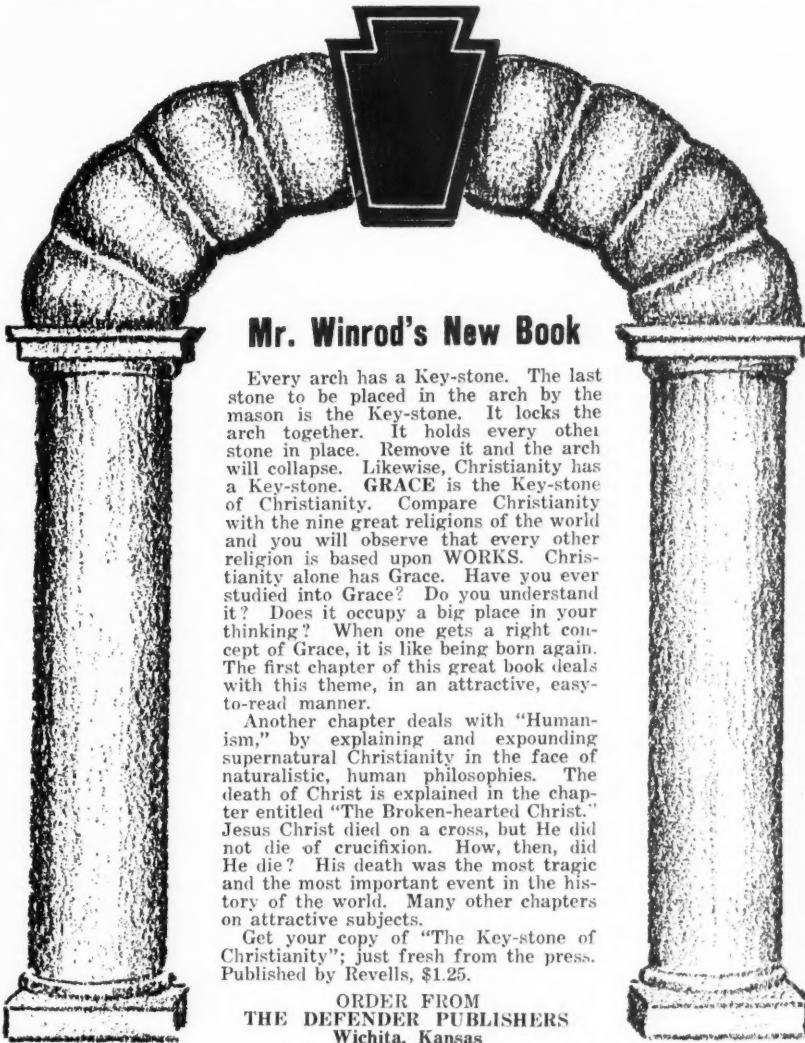
A soft coppery haze hung over the Bay of Fundy that mellowed the late afternoon with delightful warmth. The water lay smooth as molten metal save as it was stirred into tiny ripples by a flock of feeding coots or a diving seal. Overhead, thin fibrous clouds spread across the sky like carded wool, and at our feet great ground swells whispered their mystic secrets to the sands and shells along the beach. The sun went westering through a cloud-sea of purple and old rose, and finally settled into the waters of the Bay a huge ball of golden splendor, leaving gorgeous banners of a dozen hues trailing half way up the zenith. Again and again, these colors faded and flamed into ever changing combinations as the last rays of light shot them through at different angles, until at last they settled into a solid peach bloom pink streaked with violet and yellow.

In a half hour, however, all of this was changed. A heavy curtain of ashen gray was drawn across the west that gave rise to a strange, cold, premature darkness. The gulls began to cry weirdly, and leaving the water singly, in pairs, and in flocks were soon circling high overhead, mere specks of gray and white against the darkening heavens. A flock of coots that had been feeding contentedly in the shallow water became strangely agitated and began to swim in ever narrowing circles, until at last they were huddled close together, and chattering excitedly, as though consulting about the weather. The old drakes cocked their heads and cast a weather eye far out to sea; then at the foreboding sky; and finally, they too, with a noisy flapping of wings left the water clumsily and went strutting out of sight into the settling haze.

These signs, together, with a changing tide and a freshening northwest wind, gave warning of an approaching storm. I had had several experiences with storms on the Bay of Fundy, and I knew that what they do they do quickly, so I hurried down the beach to where a trail makes its way through a tangle of vines and then climbs up to a series of high ledges which overlook the bay for several miles in every direction. From these ledges, I knew I could watch the storm approach and break, alone and unmolested as I had done several times before.

By the time I reached my lookout, dark, restless clouds were marshalling themselves far out to sea, and long overlapping wings were spreading rapidly across the sky bordered with ghastly gray which gave them a terrifying aspect. Slowly these clouds settled down upon the water, and driven by the wind, which was already blowing "half a gale," came rushing inland like a far flung battle line hurrying to an attack. Distant thunders rolled in muffled echoes along the sky as the storm unlimbered its heavy artillery, and concealed lightnings played here and there like bursting shells. Fitful gusts of wind swept past in cyclone fury driving rain-saked clouds at terrific speed. Mighty, foam-crested waves, hurled themselves against the ledges and fell back broken into a seething maelstrom of spume flecked with great knots of twisted kelp and broken drift. The howling wind shrieked, and hissed, and boomed in ever increasing power as the storm king layed his whip lash of fire across the dripping backs of his wildly galloping steeds, and the wheels of his thunder-chariots rumbled and reverberated through the black pavement of the inky clouds. Fiercer and fiercer blew the

"The KEYSTONE of CHRISTIANITY"



Mr. Winrod's New Book

Every arch has a Key-stone. The last stone to be placed in the arch by the mason is the Key-stone. It locks the arch together. It holds every other stone in place. Remove it and the arch will collapse. Likewise, Christianity has a Key-stone. GRACE is the Key-stone of Christianity. Compare Christianity with the nine great religions of the world and you will observe that every other religion is based upon WORKS. Christianity alone has Grace. Have you ever studied into Grace? Do you understand it? Does it occupy a big place in your thinking? When one gets a right concept of Grace, it is like being born again. The first chapter of this great book deals with this theme, in an attractive, easy-to-read manner.

Another chapter deals with "Humanism," by explaining and expounding supernatural Christianity in the face of naturalistic, human philosophies. The death of Christ is explained in the chapter entitled "The Broken-hearted Christ." Jesus Christ died on a cross, but He did not die of crucifixion. How, then, did He die? His death was the most tragic and the most important event in the history of the world. Many other chapters on attractive subjects.

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Wichita, Kansas

wind; harder and harder pelted the rain until it stung like hail; louder and louder roared the breaking surf as the water piled mountain high against the rocky coast. The storm was now on in all its fury, attended by all the spectacular phenomenon of which nature is capable in her wildest mood.

Though drenched and chilled I was chained to the spot by a strange fascination. I knew that I should make my way down off the ledges before darkness settled, but every nature lover will know how hard it is to break the hypnotic influence of such a spell. While standing thus, knowing that I should leave, and yet desiring to remain, I happened to glance off to my left and saw the fitful, intermittent flash of a lighthouse, located on a point of rock which projects far out into the Bay. Ever and anon it flashed its message of warning athwart the swirling, lowering, storm clouds. As I watched this light a new fascination, both comforting and disquieting, gripped me. I thought of boats out there battling with the raging elements. Staggering from one

huge wave to another they would be, as a certain writer puts it, "at their wits' end." I thought of captains with gray, set faces, pacing spray-washed bridges in dripping sou'wester and oilskins, peering anxiously into the darkness. The light on yonder point marks a reef hidden just beneath the boiling surf that lurks with knife-like fangs laid bare. For a boat to miss her course along this treacherous coast means that she will be ripped from stem to stern on these jagged submerged ledges.

Both glorious and solemn is the light-tender's responsibility in yonder tower. His light will thrill many a heart tonight and lend courage and hope to anxious pilots who cannot steer their course without it. But what if he fails in his duty? I found myself shuddering at the thought. At once my mind began to contemplate the disaster and tragedy almost sure to follow such neglect or failure. It may mean that tomorrow,—when the storm king has become penitent for his burst of anger and seems trying (Turn to page 15.)

THE ONE GREAT WORK

By, Oswald J. Smith, Toronto, Ontario

"Could you come to see a sick woman?"

"Is it urgent?"

"Yes, very; she may not live through the night."

"All right, I'll come at once," and I hung up the receiver.

Making my way through the city streets, I was soon at the place, and was taken immediately to the sick chamber. A woman with a sad and forlorn expression on her face looked at me as I entered. She tried to speak, but her voice was so weak and broken that I had to bend low to catch the words she uttered. And I felt that I was already standing in the presence of the Angel of Death, for it was plain to see that her life was fast ebbing away. Hopelessness was depicted on her countenance while she waited for me to speak; and the darkness seemed to deepen as I watched the pale, drawn face, enshrouded in the gloom of almost hopeless despair. There was no time to lose — no time to talk of the things of this world: her eternal destiny was at stake.

"Mrs. C., are you ready to go; have you any hope?" I inquired, as I bent over her.

"No, none," she murmured, shaking her head, while a deep-drawn sigh escaped her lips.

I stated as plainly as I could the wonderful plan of salvation, and, kneeling down, prayed with her, and then sang in tones subdued and low:

"Just as I am—without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come!

"Just as I am—and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come!

As I sang the second verse, I heard her feeble voice—broken, weak and wavering—trying to sing with me. Sometimes I could distinguish the words, but more often they were unintelligible, until I came to the last line, and then she sang with heart and voice!

"O Lamb of God, I come!"
And she did come—came in full assurance of faith; and I left her, knowing that all was well, and that she was going home to God.

And yet she was a member of the church, a member, but—unconverted. Conversion was her one great need, for the Word of God plainly and emphatically states that, "Except ye be converted, ye shall not enter into the Kingdom of Heaven" (Matt. 18:3). As I went home, my heart was sad within me, and I groaned aloud as I thought of the awful responsibility resting upon ministers who allow people to become members of churches without being "born again."

I never saw Mrs. C.—again until I stood by her casket and looked down upon her face, cold in death. And as I preached her funeral sermon, I determined more than ever to lay aside everything else and give myself unreservedly to the one great work of getting people ready for Heaven. The Word of God declares that "Christ Jesus came into the world to save sinners" (1 Tim. 1:15). This was His supreme purpose, not to reform them, not to improve them—but to save them. Is there then anything else so urgent, so vitally important, as the salvation of an immortal soul? Did not the Saviour Himself declare that, "Except ye be converted, ye shall not enter into the kingdom of heaven?" Then let us believe God's Word, and be warned thereby.

Two or three days passed and again the telephone rang. This time it was a young man. He, too, was very sick, and had passed through intense suffering.

"Why have you sent for me?" I inquired.
"Because I am not ready to go; I am unsaved, and I want to get right with God," was his reply, or words to that effect.

Once again I told the old story, and, oh, how eagerly he drank it in! Text after text was quoted and explained, until at last he, also, saw and believed. Then I knelt in prayer, and closed by singing once more that matchless hymn:

"Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
O Lamb of God, I come!

"Just as I am—Thy love unknown
Has broken every barrier down—
Now to be Thine, yea, Thine alone,
O Lamb of God, I come!

He, too, sang the faith-inspiring words—words that made the way so plain; and he, too, came to Jesus, came as a lost and guilty sinner, and gave himself to the sinner's Saviour. Then I left him—left him fully satisfied and perfectly contented, his soul flooded with the love of God.

Next time I called he was unconscious; and the next—I buried him. Only one opportunity, only one chance. And what if I had talked of other things and left him lying there still unsaved, expecting to visit him again? And once more I resolved to spend my life in laboring for the souls of men, and to proclaim on every side with even greater earnestness, the awful, solemn warning that, "Except ye be converted, ye shall not enter into the Kingdom of Heaven."

It was morning; seven o'clock. The phone rang loud and long. I answered, and the word from the other end almost took my breath.

"Miss H.—passed away at six o'clock this morning."

"Miss H.—what? dead?" I was stunned.

Two days ago she had phoned my wife and seemed in the best of spirits. The day before she was at her work in one of the departments of the T. Eaton Co., Toronto, and left at the usual hour. Upon reaching home she ate a hearty supper, and about eight o'clock complained of being tired and went to bed. At ten the doctor was called, and at three her relatives; at six she was gone. The night before she had walked into the house apparently strong and well; twenty-four hours later she was carried out in her casket, never to return.

Dead! and only three hours' warning, and I had never spoken to her about her soul. And yet some say I am too serious, that I should give myself more to social service, and the physical needs of the people; that I am always harping on soul-saving.

Great God, have mercy! and give us a glimpse of a lost soul, for is it not a fact that in spite of these awful warnings that occur almost daily, we still seem to forget that the Holy Spirit has written in God's unchangeable Word that "Except ye be converted, ye shall not enter into the kingdom of heaven?" And, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Let us believe the Bible and we will no longer be indifferent; in the face of such solemn truths we must be serious. People are serious enough when a house is on fire; they do not think of taking time to wash

and dress the children before they carry them to safety. Their one cry is "Save, save, or they perish!" And when we truly believe God's Word, believe that "Except ye be converted, ye shall not enter into the kingdom of heaven"; that souls are perishing all around, and that they will be lost eternally—when we really believe in our hearts, we will care about little else but getting them saved, and that as quickly as possible.

DEEDS HOME TO DAVID

Judge Joseph Frederick Rutherford is the guiding spirit of the International Bible Students Association. He is the successor to the late "Pastor" Russell. It is said that the membership of the "Russellites" numbers 1,000,000. Rutherford is so positive that King David is coming back to this earth soon, that late in March he deeded his home at 4440 Braeburn Road, San Diego, California, to him. Said Rutherford: "I have purposely landscaped the place with palm and olive trees so these princes of the universe will feel at home when they come to offer man the chance to be perfect."

Laodicea

The church is large, its steeple tall,
Within are costly fixtures.
The windows in its spacious walls
Resemble priceless pictures.

The pulpit is of latest style,
The organ new and "clever."
Thick carpet covers every aisle,
The seats—the finest ever!

Reception halls for social teas,
Give to the atmosphere
A sense of luxury and ease,
For those who "worship" here.

A kitchen and huge dining hall
Are just beyond the parlors,
The gym for playing basket-ball
Cost fifty thousand dollars.

A splendid room in which to read,
Another with a stage—
Supply for every social need
Demanded in this age.

There is no mid-week Bible Class,
No meeting now for prayer,
The missionary box, alas,
Has long since been quite bare.

The preacher has degrees galore,
He's from a modern college—
The Good Book really seems a bore
To him with all his knowledge!

He'd rather talk on any theme
Than Jesus' sacrifice,
Some ethical or social scheme
That's scholarly and nice.

He seems to think it most unwise
To tell the Christmas story,
Nor does he care to emphasize
Christ's resurrection glory.

And so his people grope about,
Lukewarm and all at sea.
Unsatisfied and filled with doubt,
Unable to agree.

While Jesus stands outside the door
Awaiting welcome there.
Will they reject Him evermore?
Nor even show they care?

He will not always stand and wait
An entrance there to gain.
Tomorrow may be just too late
Salvation to obtain.

O wretched people, poor and blind,
Hark to the Saviour's call!
"Come unto Me, and you will find
In Me your All in all."

—H. M. Zier (In Gospel Herald).

SUPPLEMENT TO "THE DEFENDER"

Volume V

Wichita, Kansas, May 1930

Number 1

"Extra, Extra; Read All About It! Latest News***" — This is what the newsboys cry on the streets when a special edition of the paper comes out. This Defender "Supplement" is an "Extra." It contains the "Latest." It was prepared with lightning speed after the magazine had been made ready for mailing. Its purpose is to bring to you the final word about the Defenders' Congress, which will begin May 18th in Chicago. Now that the program has been completed, we hasten to bring it to you, with a word also, about each speaker. Listen, PREACHERS! LAYMEN! DEFENDERS! EVERYBODY, — let nothing keep you away from these meetings if it is humanly possible for you to come.

Notice particularly the morning meetings for preachers and active Christian workers. Many laymen who cannot come can help make it possible for their pastors to attend. Send your preacher! Pay his expenses! Your whole church will be blessed and benefited by the inspiration, knowledge, fire, and enthusiasm which he will bring back.

When you come, we want you to be sure to get a seat at the services. Enormous crowds are assured. Out-of-town people must be cared for. Tickets of admission are waiting for you. Write quick to Dr. Edward Frizen, Chicago Gospel Tabernacle, 825 Barry Avenue, Chicago, Illinois, and tell him the number in your party. Let him know how many tickets you need and he will rush them to you by AIR MAIL. Your ticket will provide you with a seat for any service, no matter the crowds. Seats will be reserved for you. Dr. Frizen will also answer your questions about hotel accommodations near the Tabernacle, railroad rates, etc. etc.

But if you just cannot come, be near your radio all day Sunday, the 18th,—and also remember the regular morning broadcasts between seven and eight over the COLUMBIA CHAIN. Bear in mind that the Sunday services will come to you over W. J. B. T., the super-power station from the Tabernacle.

Do something to make this World Congress a success. Take advantage of this opportunity to extend Christ's Cause.

CONGRESS PROGRAM

SUNDAY, MAY 18th

9:00 A. M. to 11:00 A. M. Radio introduction of each speaker and Gospel Air Service
3:00 P. M. "The Church and Its Parasites"—Winrod
7:00 P. M. Evangelistic Service—Rader. Radio services until midnight including Rader's Bible Drama and other features.

MONDAY, MAY 19th

9:30 A. M. Preacher's Problem Hour
10:30 A. M. Homer Rodeheaver's Open School of Singing
10:45 A. M. "The Scientific Man and His Bible"—Brown
12:00 to 1:00 P. M. Court Theater. Speakers: Brown, Rader and Rodeheaver; Winrod presiding.
3:00 P. M. "Sin"—Ham
7:30 P. M. Devotions—Rodeheaver
8:00 P. M. Scientific Discussion—Price
8:15 P. M. Address—Ham

TUESDAY, MAY 20th

9:30 A. M. Preacher's Problem Hour
10:30 A. M. Homer Rodeheaver's Open School of Singing
10:45 A. M. "Education and the Bible"—Campbell
12:00 to 1:00 P. M. Court Theatre. Speakers: Campbell, Rader, Rodeheaver; Winrod presiding.
3:00 P. M. "Miracles"—Gouthey
7:00 P. M. Band Concert—Neilson
7:30 P. M. Devotions—Rodeheaver
8:00 P. M. Scientific Discussion—Brown
8:15 P. M. Address—Gouthey

WEDNESDAY, MAY 21st

9:30 A. M. Preacher's Problem Hour
10:30 A. M. Homer Rodeheaver's Open School of Singing
10:45 A. M. "Evolution and the Bible"—Price
12:00 to 1:00 P. M. Court Theater. Speakers: Price, Rader, Rodeheaver; Winrod presiding.
3:00 P. M. "Prophecy"—Lindblom
7:30 P. M. Devotions—Rodeheaver
8:00 P. M. Scientific Discussion—Brown
8:15 P. M. "The Fall of Man and the Doctrine of the Resurrection"—Hogg

THURSDAY, MAY 22nd

9:30 A. M. Preacher's Problem Hour
10:30 A. M. Homer Rodeheaver's Open School of Singing
10:45 A. M. "The Evangelist and His Bible"—Gouthey
12:00 to 1:00 P. M. Court Theater. Speakers: Gouthey, Rader, Rodeheaver; Winrod presiding.
3:00 P. M. "Grace"—Hogg
7:00 P. M. Band Concert—Neilson
7:30 P. M. Devotions—Rodeheaver
8:00 P. M. Scientific Discussion—Price
8:15 P. M. "Humanism"—Winrod

FRIDAY, MAY 23rd

9:30 A. M. Preacher's Problem Hour
10:30 A. M. Homer Rodeheaver's Open School of Singing
10:45 A. M. "The Holy Spirit in the Bible"—Hogg
12:00 to 1:00 P. M. Court Theater. Speakers: Hogg, Rader, Rodeheaver; Winrod, presiding.
3:00 P. M. "Judgments"—Latham
7:00 P. M. Band Concert—Neilson
7:30 P. M. Devotions—Rodeheaver
8:00 P. M. Scientific Discussion—Brown
8:15 P. M. "The Blood Line"—Rader

SATURDAY, MAY 24th

9:30 A. M. Preacher's Problem Hour
10:30 A. M. Homer Rodeheaver's Open School of Singing
10:45 A. M. "The Pastor and His Bible"—Lindblom
3:00 P. M. "Healing"—Winrod
7:30 Devotions—Rodeheaver
8:00 P. M. Scientific Discussion—Brown
8:15 P. M. Address—Gouthey

SUNDAY, MAY 25th

Opening of Billy Sunday's eight day Conference; all addresses by the noted evangelist.

AN INTRODUCTION TO THE SPEAKERS

PAUL RADER. Paul Rader is the host of the Congress. He is the Founder of the World Wide Christian Couriers, an interdenominational Missionary Movement, with a vision of World Evangelism. THE COURIERS, a Missionary undertaking, and THE DEFENDERS, a Testimony adapted primarily to the needs at home, move forward in parallel, one seeking ever to be a blessing to the other. Paul Rader's voice will be heard frequently on the program. America has no more loyal DEFENDER OF THE FAITH than this great man whose achievements number legion.

HOMER RODEHEAVER. Mr. Rodeheaver will have charge of all the song services at the Congress. His name is a household word. It is synonymous with Christian Hymnology and wonderful Gospel Music. He will be active on the program of the entire Convention, but his outstanding feature of service, perhaps, will be the fifteen minute "School of Singing" which he will conduct especially for preachers and active Christian workers each morning. This will be an incomparable contribution to the musical ability of all who follow through the series.

ROSS T. CAMPBELL. Dr. Campbell is a prominent Christian Educator. He has earned for himself a most admirable standing in scholastic circles, particularly in the Middlewest. He is President of Sterling College, a United Presbyterian School. He will discuss the problems of Christian education. Schools which he will recommend will have the endorsement of the Congress. Parents and students in search of safe and dependable institutions of learning will be greatly benefited.

ARTHUR I. BROWN. Dr. Brown is a Surgeon and Scientist of International fame. There is a phrase used at Conventions frequently which says, "Put a frame around him." This means that in advertising a particular speaker, that is necessary to feature him with high pressure publicity. Dr. Brown needs no frame around him. The fact that he is a "Fellow Of The Royal College Of Surgeons Of Edinburgh" explains instantly that he has earned for himself, by hard work, and intellectual genius, the highest conceivable rank in his profession. He is an elegant and effective speaker.

W. B. HOGG. Dr. Hogg has occupied some of the largest Methodist pulpits on the American Continent. He has held City Wide Evangelistic Campaigns in many parts of the country. A crisis experience in his life a few years ago, brought to him a new anointing of the Holy Spirit, and since then he has become a flaming evangel with a new message and an indomitable soul passion. He is speaking to great audiences wherever he goes.

M. F. HAMM. Here is a man who is known throughout the Baptist Denomination for his great evangelistic campaigns. Dr. Hamm's ministry has been largely in the Southland, where he has occupied commanding pulpits, and has held big revivals. His messages are soul-stirring. Because of previous arrangements, he can be present only one day, Monday, and he will speak both afternoon and evening.

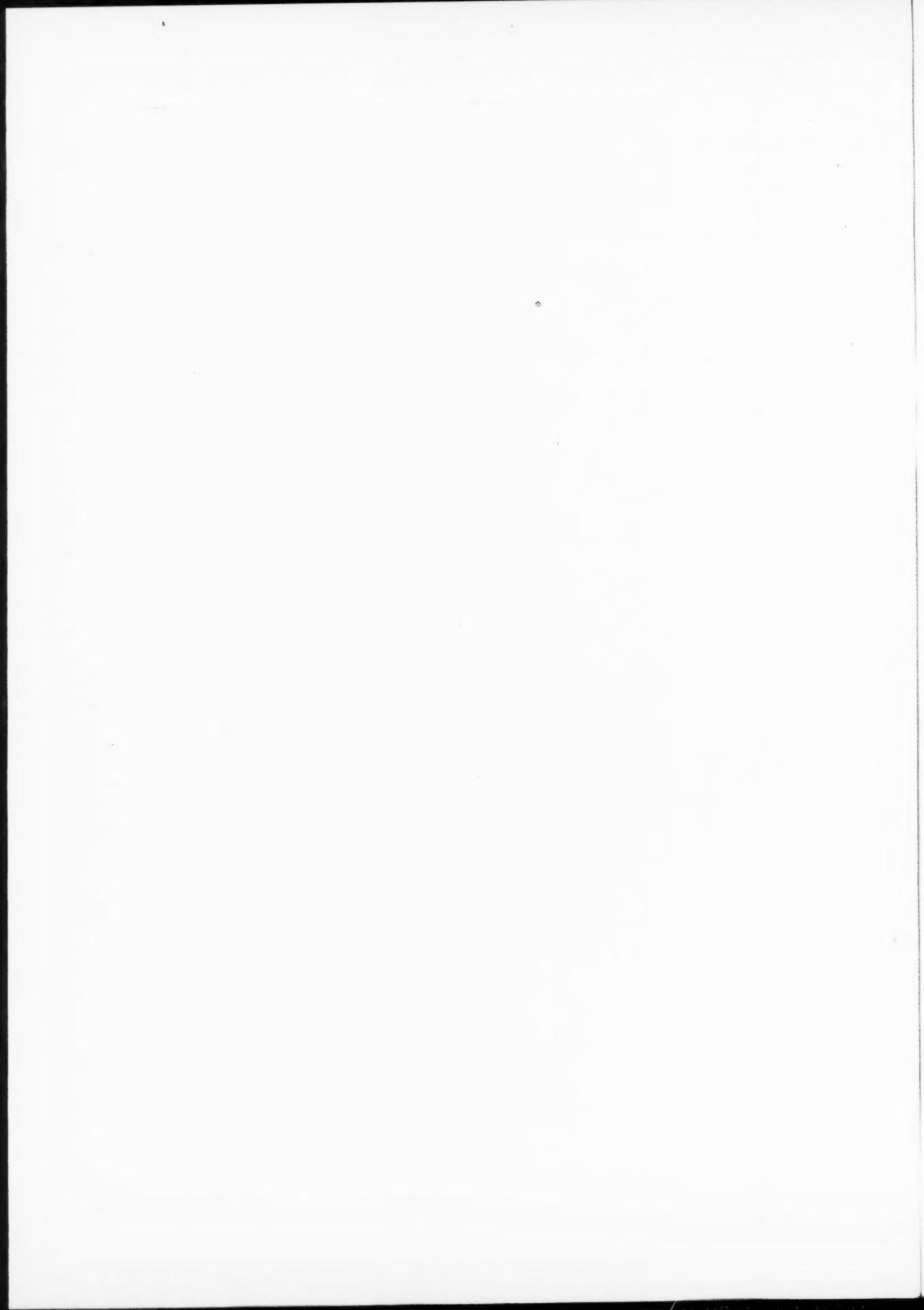
BILLY SUNDAY. This world known Evangelist who has been called, "The most noble Roman of them all," has certainly earned for himself the title of "Defender Of The Faith." Everyone admires his courage in combating sin, fighting error and upholding the truth. Only eternity will reveal what this man's work has meant to America.

A. P. GOUTHEY. If flaming eloquence, profound thinking, scolastic attainment and ability at writing, are indications of a creative spirit, Dr. Gouthey is worthy of this distinction. For years he has traveled back and forth across the American Continent, speaking to audiences on Scientific, Philosophical and Religious themes. More than a score of Colleges and Universities have engaged him for special addresses before great student bodies.

GEORGE McCREADY PRICE. Professor Price is one of the best known scholars in America who believes in the old faith and defends it from the scientific viewpoint. He is the author of more than twenty books on scientific themes. He is a specialist in the field of Geology. His addresses will make an incomparable contribution to the educational and intellectual phases of the Congress.

LANCE B. LATHAM. Mr. Latham is a well known Bible Teacher and Hymn writer. Multitudes have been blessed by his Bible and musical ministry at The Chicago Gospel Tabernacle, and over Radio Station W. J. B. T. He is in charge of the Bible teaching work of the Chicago Gospel Tabernacle.

GERALD B. WINROD. Rev. Winrod, the Founder of the Defenders Movement, is the man in whose soul the undertaking was born. He will be present at all the sessions of the Congress.



FAITH AND REASON

NOT FOES BUT FRIENDS
By Leander S. Keyser, D. D.,
Springfield, Ohio

The more one thinks the proposition through, the more he will see, I think, that faith and reason may dwell together in unity. They are not inherently opposed to each other; in fact, they are friends, not foes. Of course, one must qualify with some adjectives by saying, true faith and right reason. Yet even here one must not be merely assertive and dogmatic, but must try to show what is "true" faith and what is "right" reason.

At this point I feel it to be proper to say that some Christians, true, tried, well-meaning, and right in the main, make the mistake of discounting reason and setting it over against faith. That is, they seem to think that the way to cry up faith is to cry down reason, on the other hand, many unbelievers make just the opposite mistake: try to magnify the office of reason by discrediting faith. To my mind, both of these parties are making the mistake of the old adage about "robbing Peter to pay Paul."

When we come to examine the teaching of the Bible, we find that, in its own all-sided and beautiful way, it establishes a **modus vivendi** between faith and reason. It does not disparage either, but gives to each its proper place. Collating all its teaching, one would reach the conclusion that the true doctrine is, that faith is good for some purposes and reason for others, and that we should not try to make reason do what faith alone can do, nor the reverse.

It is most heartening to note the exalted and fundamental place that the Bible gives to faith. A recitation of all the great passages commanding faith would make an oratorio worthy of the genius of a Handel or a Haydn. "And Abraham believed God, and it was counted unto him for righteousness." Job said: "Yea, though He slay me, yet wilt I trust in Him," and because the patriarch clung to God, in spite of all his afflictions and reverses, we have in the Bible the greatest epic poem ever written, namely, the book of Job. How often in the Psalms we are bidden to put our trust in God; to make Him "our refuge and strength!" The New Testament tells the same exhilarating story of faith. Our Lord at the beginning of His ministry used this saying as His first text: "Repent ye, and believe the gospel, for the kingdom of heaven is at hand." He also said: "Even as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth on Him might not perish, but have everlasting life." "Hear Him again: 'According to your faith, so be it unto you.' " "Thy faith hath made thee whole"; "He that believeth and is baptized shall be saved."

Passing by many other passages just as engaging and uplifting, we come to what I call the "great chapter of the Bible," the eleventh of Hebrews, wherein the roster of the Old Testament heroes of faith is called in language of sacred eloquence: By faith Abel offered a more excellent sacrifice than Cain; by faith Enoch was translated that he should not see death; by faith Noah built the ark, and thereby saved the human race from destruction; by faith Abraham and Isaac and Jacob, and Joseph and Moses and Joshua and Gideon and Samuel and David, and all the rest of the ancient heroes, won their great achievements and wrote their names on the scroll of history. Yes, the Bible is a great faith Book and the Christian religion is a great faith religion.

Let me pause here a moment to record

one of the blessed results of many years of study, investigation, and, most of all, experience: it is this: I have always found that, when the Bible lays a strong emphasis on anything, it is a matter of vital importance; something so vital and paramount, indeed, that it lies in the very structure of the universe; in the very constitution of a moral and spiritual economy that has been created and is governed by a Supreme Intelligence and Power. So as faith is so greatly extolled in this wonderful Book, the Bible, that is **prima facie** proof that it must be profoundly and inherently important and ra-

However, it is just as interesting—I had almost said, entrancing—to note that the Book of books also has good things to say about **reason**, and quite often uses the logical processes if not in a formal way, yet in a correct and convincing way. Let us just use our concordance and look up some of the leading texts: "Wisdom is the principal thing; therefore get wisdom; and with



Dr. Leander S. Keyser

all thy getting, get understanding" — and surely "understanding" involves sound reasoning. The same writer says: "The sluggard is wiser in his own conceit than seven men who can render a reason." Here the sluggard must mean the person who is too lazy to use his thinking powers in a thorough-going way. Turn to 1 Sam. 12:7: "Now therefore stand still that I may reason with you before the Lord," etc. Note Isa. 1:18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." The remarkable thing about this passage is that it represents God as descending to reason with wicked and unregenerate people. In Isa. 41:21 God challenges the people of Israel in this way: "Produce your cause, saith the Lord: bring forth your strong reasons, saith the King of Jacob."

Even our Lord sometimes used the reasoning processes, and that very effectively. For example, when the Jews accused Him of casting out devils in the name of Beelzebub, nothing could have been more cogent

than His reply: "A house divided against itself cannot stand." Some people think you should be so pacific as never to defend the faith or rebuke or correct error; just put on the soft pedal and be meek and mild, and don't hurt anybody's feelings! Not so our Lord. He often engaged in polemics, and sometimes used speech that was quite trenchant.

It is well to remember that Paul made a reasoned defense before Agrippa, Festus and Felix; that his oration on Mars Hill in Athens was a real apologetic; that he frequently went into the synagogues on the Sabbath Day and "reasoned" with the Jews. Another outstanding text that is relevant to our theme is 1 Pet. 3:15: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh of you a reason of the hope that is in you, yet with meekness and fear." In this passage we note both the injunction to use reason and the spirit in which it should be used.

It has thus been shown that the Bible enjoins both faith and reason. But the Bible enjoins true faith and right reason. On the one hand, it warns against credulity in such passages as the following: "Beware of false prophets; 'Take heed what and how ye hear'; 'Prove all things: hold fast to that which is good'; 'Beloved, believe not every spirit, but try the spirits, whether they be of God.'" On the other hand, wrong reasoning is also rebuked: "Why reason ye among yourselves?" "The wisdom of the world is foolishness with God"; "He taketh the wise in their own craftiness"; "Be not wise in your own conceit"; "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise"; "Knowledge puffeth up."

Now, it is evident from the Biblical texts thus collated that reason is not to be used in such a way as to usurp faith. There are some things that reason is good for; there are some things that it is **not** good for. The same is true of faith. Both faith and reason are native powers of the human mind. They were both made an inherent part of the human mind in their original creation. It is credible, therefore, to believe that both should be rightly used and that each has a necessary function to perform. It would be strange to suppose that any innate or created power of the human soul is not to be used at all. Why would such a hanger-on be attached to the human mind?

Now, reason is able to do some admirable duties if it is rightly applied. It can often show that a proposition is reasonable, and that its opposite is either not so reasonable or not reasonable at all. Men are always reasoning. Even those who decry reason try to give reasons for their decree. I have heard men carry quite a long rational process in the effort to prove that human reason does not amount to anything. It is not very reasonable, however, to reason in that way.

Let us think a little. Although reason cannot absolutely prove a given proposition to be true, it can, as has been said, show that it is reasonable, and therefore ought to be accepted as a basis of action. For example, it certainly can be shown that the theistic view of the world is more reasonable and attractive and uplifting than the materialistic view. Just to "carry on" the rational method for a moment, how could mere unconscious and insensate material substance ever have evolved out of itself such self-conscious and sentient personalities as you and I are? How can you get something out of nothing in that way? However, if you begin with God—such a God, personal, self-conscious, all-wise and all-powerful, as the Bible portrays — you can account adequately for every effect and phenomenon in this vast and diversified universe. According to the materialistic view—which is ever atheistic — you cannot account for **anything** adequately in the cosmos, not even the origin of matter itself. (Turn to page 10.)

MANY COMING TO CHICAGO

The dates, May 18th to 25th, have become firmly fixed in the minds of a multitude of people as a week of outstanding importance—"The World Wide Christian Couriers-Defenders Congress", which will convene in the Chicago Gospel Tabernacle, 3100 North on Clark Street, Chicago. Many who cannot come in person have made plans to drink up every possible word as it is spoken over the super-power Radio Station (W. J. B. T.) on Sunday, the 18th, and Sunday, the 25th.

No doubt there are hundreds of families who love the Gospel, that have arranged to spend their vacations in Chicago, although it has meant that they have had to plan their summer recreation early. Letters are pouring into the Wichita headquarters and to the Chicago Tabernacle from many directions, written by friends asking about special Railroad Rates, Hotel Accommodations.

The very day these words are being written, the Wichita mail brought such inquiries from Missouri, Tennessee, Illinois, Indiana, Ohio, California, Nevada, Pennsylvania, Wisconsin, New York, Michigan, and Kansas. A pastor in Lansing, Michigan, writes: "Send me five tickets of admission. I am coming and will bring a small party with me." Another preacher in Pennsylvania says: "We are bringing an automobile full." A lady in Kansas City says: "Write me about railroad transportation. What road do you recommend? Will there be special rates?"

Concerning transportation rates: Special railroad rates have been arranged on the following plan. When you purchase your ticket from home to Chicago, tell the ticket agent that you are going to the "Couriers-Defenders Congress" and ask him for a certificate. When you buy your ticket back home, you will get it for half price. Thus, you will be saving one-fourth, due to the cooperation which the roads are giving to the Congress.

Concerning railroad lines: We recommend that the Rock Island be used wherever possible from the south and southeast, since this great system offers excellent through lines into Chicago. Satisfactory connections from the southwest and west can also be made over the Southern Pacific with the Rock Island, or over the Santa Fe.

Friends coming from the extreme West, in the area served by the Union Pacific, will also find pleasant accommodations over this road.

From the great northwest country, such as Washington (state), Montana, the Dakotas, Minnesota and Wisconsin, it will be remembered that the Chicago, Milwaukee and St. Paul offers unexcelled service. We recommend this road most heartily to guests who can route their passage over it.

Looking eastward, we think of the great Pennsylvania System as an ideal service from New York, Pennsylvania, Ohio and Indiana, where there are so many hundreds of Defenders.

Concerning Hotel Accommodations: Inquiries may be addressed to Mr. Dan Pagenta, office manager of the Chicago Gospel Tabernacle. He will give every such request personal attention and will have important suggestions to make as to entertainment in the vicinity of the tabernacle.

Concerning the Program: Three meetings will be held daily: morning, afternoon and night. A program giving the names, subjects, etc., of the various speakers may be had by addressing the Tabernacle.

Concerning Ministers and Christian Workers: There will be special discussions and services dealing with "Methods and

Messages" for pastors, Sunday School workers and persons actively engaged in other branches of Christian service. Plans are being made for some kind of an organization of ministers and evangelists to accrue, looking forward to further fellowship.

Concerning Tickets of Admission: To make certain that all out-of-town guests get seats at all services, regardless of the crowds, special tickets of admission are being distributed upon request by letter. If you have not received a ticket for yourself and for the members of your party, write the Tabernacle at once, stating the number of tickets needed.

Concerning Speakers: Paul Rader, Ross T. Campbell, Arthur I. Brown, A. P. Gouthey, George McCready Price, Harry Lindblom, Oswald J. Smith, Luke Rader, M. F. Ham, Billy Sunday, Homer Rodeheaver, Gerald B. Winrod and others will appear on the program.

Do something to help make this Congress the great success that it should be. These words will be read by a great many prayer warriors who know the value and the power of prayer. They appreciate also the need of a great, big, creative, positive testimony in the present hour of apostasy and infidelity. These people are hereby called upon to go into "the secret place of the Most High" and hold on to God for complete victory in this tremendous undertaking. All the church has is a "Message." Nowhere in Scripture are we told to build buildings, educational institutions, hospitals, ecclesiastical machinery etc. These things have their place, but they are only customs. They are of value only to the degree that they help to get the "Message" out. Don't lose sight of the Message. Do something to promote the testimony. Wherever the Gospel Message is taken, spiritual and moral results will automatically accrue. Put the emphasis upon the Message. Help get and help pray the Message out during the coming Congress.

The Hope Of Immortality

By, Rev. Keith L. Brooks

We rarely have occasion to quote Dr. Fosdick, but he has given a striking illustration concerning the reasonableness of the hope of immortality which we wish to pass on.

"Is the hope of immortality vain? One might answer somewhat as follows:

"Imagine twin babies, unborn in their mother's womb, gifted with the power of thought, the one a skeptic and the other a believer. They are living without light and without breathing, both of which would be to them unthinkable. The crisis of birth, tearing them loose from the matrix on which their existence seems fundamentally to depend, would appear to them like death. As for picturing the world without, that would be impossible.

"The skeptic babe could say to the believer, 'You are only a wishful thinker; you desire to go on living and so you think you will. How can you be decently scientific and think that? You see how absolutely our existence depends on present circumstances. You are credulous to suppose that the disruption of them will still leave us alive.'

"To which the believing babe could reply, 'My faith is not mere wishful thinking. Month after month nature has been at work here developing something so marvelous that I am confident of an aftermath. Nature is not utterly irrational. She means something by all these preparations, and something will come of them.'

"To which the skeptic might retort, 'If you are so sure about the future, describe it! What is it like?'

"I do not know how to picture it," the believing babe would have to say. It is to me unimaginable, but it may still be true. I am agnostic about all details. Only of this I feel confident, that nature is not so senseless as to undertake such a promising process with no end in view. The crisis that you call death will turn out really to be birth."

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Wichita, Kansas

A SERMON ON ACTS

By, Dr. W. B. Hogg, Memphis, Tenn.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—
Acts 1—8

Luke's gospel deals with the doings and teachings of Jesus up to the ascension from Olivet; Acts records the continuation of what Jesus began under the direct and personal ministry of the Holy Spirit. What Jesus is to the four gospels, the Holy Ghost is to Acts. The gospel marks the beginnings of what Jesus did and taught, Acts gives us New Testament Christianity in action under the leadership of the third person in the blessed Trinity. It seems that the Holy Spirit was the Messenger in the days of the enfleshed visit of our Lord to this planet, relaying the mind of the Father to the Christ. For Acts says, "after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." Beginning at pentecost, the Holy Spirit has been the earthly Representative of the other two persons of the trinity, and in an exalted and spiritual way, has been, as it were, the loud-speaker for heaven.

By the double-sensed proof, audible and visible, Jesus has established the fact of his physical resurrection. Only one of the intimates of Jesus seems to have questioned the fact of the resurrection. Thomas was not so much of a doubter as he was the sad absentee; for had he been in his place on the memorable appearance of Jesus to give assurance to the disciples, this stain of doubt would never have marred the life and ministry of the man. How much of the withered experience, the flippant statements of doubt, and the foolish acts of backslidden followers would have been avoided, had all appointments with God been kept! Where was this absence? Did some neighborly group call louder than the request of his Lord to be at the appointed place at the hour of the divine visitation? Was it an outing that robbed Thomas of the blessedness of that holy hour with his Lord? Or could it have been some more sordid reason that kept him away? Any way, he missed the assurance of the presence, and benediction that the sacred hour had had for him. It is the absent one today who is missing the fellowship with Jesus and the resultant assurance. **The empty pew is the mother of doubt and skepticism.** Thomas came, in time, to know the proof of the psychal resurrection of his Lord. How he was humiliated by his absentee experience. And Thomas remained forever one blessing behind. The others were always one visit of Jesus ahead of the absentee.

We know so little of the ministry of Jesus during the mystical forty days. A visit here and there, a short walk with disciples whose burning hearts would forever bear the memory of that blessed fellowship; a tender invitation, "And Peter," to that crushed and sorrowful heart; these, and the climaxing walk out to Olivet are about all that has been preserved for us out of those marvelous forty days. Our hearts tremblingly ask where Jesus went when He slipped out of the sense contact of the groups to whom He showed Himself. It may have been that His unknown hours brought blessings to obscure saints, and struggling souls whose little lives have no part in the sacred story. Who knows? But after short resume of the mystical period of his post-resurrection ministry, Acts takes up the story with Jesus assembled with His disciples, and commanding them to wait for

the promise of the Father that another baptism would follow the water baptism of John. Isn't it tragic that a great part of the followers of Jesus know only the water baptism, having somehow missed the baptism of the Holy Spirit of which the water rite is only the symbol?

How hard it is to wait for the heavenly sent equipment! The troops that were being prepared for over-seas service during the late war, always grew restless at the ports of embarkation while they waited for battle equipment. Yet how defenseless were these units without the helmets, gas masks, and field equipment that veterans knew were absolutely necessary for safety and effective service at the battle front. Their patriotism and courage were unquestioned, but their equipment was woefully insufficient for the trials of European warfare! It is so difficult for the spiritual leader to hold recruits in the Master's service until they are endued with power for service in the battlefield of life. "Wait" was the Master's command just before His going, even though a planet was dying of sin, and



Dr. W. B. Hogg

whole continents were under the Devil's sieges.

When they assembled again, the disciples, and the chosen apostles, were concerned with things — visible kingdom, places of honor and power, all the pomp and show that smite the eyes of glory —, somehow they had missed the heart of all His teachings. Today, the church faces the same concern on the part of many; the pomp and show of a beautiful ritual, the imposing edifice, the glory of numbers, the appeal of the physical. O the deception of the mundane! They miss the meaning of the Master when He put the emphasis on spiritual equipment and the resultant power to teach the truth to a lost world.

Jesus closed the door of future events to the inquisitive minds of His followers when He said, "It is not for you to know the times or the seasons, which the Lord had put in his own power." We are not to allow ourselves to become hysterical over the time of the coming of an earthly kingdom. How many devout souls are spending their energy and dissipating their power over the matter of when and how the Lord will come into His own on this little planet, when His

teaching all the way through was about the certainty of His visible and bodily return to the earth, and the need that we be ready for that great event in the world's calendar. The important element in His return is its certainty, not its date. While He urges all to watch, and also adds, "And unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28), our chief concern is to tell the story to every possible soul, and live so that we shall be ready when He comes.

It is easy to see where Jesus put the emphasis: Power for witnessing to the world. "Ye shall be witness unto me after that the Holy Ghost is come upon you." And there is where we should put the emphasis today. When we look about us at the powerless members of the churches, and into our own hearts and see how little there is either of the passion or power of these New Testament Christians, a feeling of condemnation seizes the honest heart and points us to the upper room. We are producing more worldlings than spirit-filled workers. Our prayer meetings drag; our church services, in many places, are cold and pulseless; our pews are empty, and our hearts are cold! Formality, the starch of the shroud, is stifling more and more our worship. John Wesley was driven out of a cold and formal church that had no place for his spirit-filled sermons on "**The Witness of the Spirit and Holy Living,**" and the great churches that have been born out of the Wesleyan movement that shook the world, have in some places grown so cold and formal that one can scarcely tell the difference between them and the church of England out of which Methodism sprung. This is true also of every Protestant denomination in the world today, this tendency to put the emphasis on the **physical** and the **human** at the expense of the divine and **spiritual**.

I heard a nationally known Christian say, that in a great gathering of Bible students, he heard a testimony come from the balcony, and the few words from that unknown speaker were so winged with power that they went straight to his heart. He added that that testimony had had much to do with shaping his whole life. The words that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). The unknown young man in the balcony who gave the testimony was found to be Dwight L. Moody. What made Moody's testimony different? What makes the sermons of some preachers like a two-edged sword, and the testimony of some people like a missile winged with an unusual force? It is this power for witnessing that is the result of the Baptism of the Holy Spirit. I read somewhere that D. L. Moody grew tired of the monotonous toil of collecting money for a Christian institution, and he grew discouraged over his failure to touch men for God. He went into a hotel room, locked the door and resolved to either have the power of the Holy Spirit in his life, or give up the work. The world knows the result of that **upper room experience** in the life of Moody. Many of us preachers remember the days of our early ministry when even our feeble efforts at preaching were attended with manifestations of power. Those were the days when we felt our helplessness apart from God, and many were the moments (oft-times hours) that we spent alone with God. I recall an anniversary occasion, our fifteenth, when friends came in a great city church to felicitate us upon the happy arrival of the crystal year of our wedded life. After the guests were gone, we sat alone in the parsonage parlor. The mother who had borne our five children, said:

"What were the happiest years of all our wedded life?"

There was no hesitation, or debate: they were the early years of preaching on our first country circuit. There we dared not trust the stewards, or the salary, some few hundred dollars, (and that paid in sweet (Turn to page 16.)

FAITH AND REASON
(Continued from page 7.)

Then, ought not men to accept the reasonable view intellectually, and then take the next step to gain the assurance of its truth? That rational process surely would be one good method of psychological approach to the doubter.

Again, by using the reasoning process we can show that the Biblical system, when viewed in the large and as a whole, is most attractive and reasonable. Just think through one line of reasoning: The Bible tells us whence we have come, why we are here and whither we are bound. According to its teaching, the human family had a high and holy origin, is here for a high and holy purpose, and in the way of faith and righteousness will attain a high and holy destiny. What more could reason want? If the Bible is true, the fundamental problems of human life are solved in a most satisfying way. If it is not true, we are all at sea, drifting helplessly in the darkness without a chart or a compass. Ought not men to accept the view that is most reasonable, and then make use of every means to discover whether it is true or not? I believe that in some cases—though, of course, not in all—we may, by reasoning rightly, and at the same time kindly, bring men to the point where they will be willing to go to Christ and win from Him through faith the inner assurance of truth.

Let us now turn to the question of faith. Well, faith—and here we mean Christian faith or faith in Christ—is also a native faculty of the human soul. Nobody can live without faith of some kind. Should not the faculty of faith be used and cultivated, since it is an innate power of the human mind? Is a man's culture complete and well-rounded which does not develop all the psychical powers in their right proportion?

Now, faith will do some things that reason cannot do; but there are other things that faith cannot do, because it was never intended to do them. For example, faith cannot prove a scientific theory to be true. Dr. Bateson admitted that he could not prove evolution to be true, but he accepted it by faith. But that does not prove it to be true. Merely by believing the theory no one ever receives the inner assurance that evolution is a scientifically demonstrated fact. No; a scientific theory must be proved by reason and observation, or it will remain forever in the hypothetical status.

But where does faith prove itself effective? In the realm of Christianity; in the religion of our Lord Jesus Christ. Here reason must stop, and say, "Yes, Christianity looks reasonable, but the poignant question is, Is it true?" Then faith in Christ steps in and brings the assurance of truth. Accurately speaking, it is Christ Himself who gives the assurance on the condition of simple faith. If you and I humbly accept Christ as our Lord and Saviour, He Himself will send the Holy Spirit into our consciousness and give us the certitude of truth, pardon and salvation. He makes good in our experience the factuality of His own statement about Himself: "I am the way, and the truth, and the life. No man cometh unto the Father but by me." Then, too, comes to pass the saying of the apostle: "He that believeth on the Son of God hath the witness in himself." For this reason our Lord said, "Believe, believe," and reiterated it, "Believe!"

Now here is a wonderful fact and a wonderful philosophy. Even in the fact of the primacy of faith in the Christian religion there is a "sweet reasonableness." This beautiful simplicity which is in Christ is set forth in the great faith chapter of the Bible, Hebrews 11, and the first verse (literal translation): "But faith is the reality of hoped-for, the proof of facts not seen." This literal translation brings out the function of faith in a pointed way. Let us see

what faith does where reason, good in itself and for its own purpose, must stop.

A man might be an agnostic concerning the existence of God. Never having had a Christian experience, he may have fallen into doubt of the divine existence. But, being a reasoning being, he **hopes** there is a God; for even his reason teaches him that he would rather live in a universe that has been created and that is upheld and guided by a Supreme Intelligence than in one that has just happened to be, no one knows how and nobody knows why. As yet, however, he can only **hope** that there is God. Then he goes to the Lord Jesus Christ in humility, prayer and faith. What occurs then? By the inner witness of the Holy Ghost upon his consciousness, that which before was only hoped for now becomes a **reality** in his experience, and he knows that God exists; yes, he knows more than that; he knows that the Spirit bears witness with his spirit that he is a child of God. With this inner certitude his soul cries out joyfully, "Abba, Father." We have never known a person to be converted who did not immediately begin to call God his Father.

Look at the second part of Heb. 11:1, "The proof of facts not seen." Nobody can see spiritual realities; so the unconverted man may be doubtful about them. But the Bible assures him of such realities, and even reason teaches that there ought to be something more than merely material things, because man can think of a higher realm, and it would be better if there were such a domain. But now in the midst of his uncertainty, he goes to Christ in humble faith. Then what occurs? Again there is impinged upon his consciousness the "proof" that the unseen spiritual realm is a "fact." Thus Heb. 11:1 has been verified in both parts through faith.

And in all this experience faith and reason do not work antagonistically. They walk hand in hand. Yet one must not usurp the place of the other. Reason, if rightly used, will lead toward the truth as it is in Christ, but it cannot give the **assurance** of that truth. That is the function of faith, which simply accepts what Christ wants to give the soul, and then Christ gives it; and its content is assurance of truth, pardon and salvation. Then things hoped for become realities, and things unseen, being spiritual, are converted into facts.

Heflin Burns Raskob

"Heflin Burns Raskob" is the title of a front page story appearing in the Wichita Daily Eagle, describing the attack of Senator Heflin of Alabama on John J. Raskob, the man who managed the campaign for Al Smith. Raskob was being questioned before the Senate lobby committee regarding his assault upon the Eighteenth Amendment. Heflin scorched him when Raskob admitted that he had contributed \$65,000 to the "Association Against the Prohibition Amendment."

Heflin has been "kicked out" of the Democratic party of Alabama because of his anti-Tammany attitude during the last presidential election. He is running independently for re-election and a great many Christian forces are rallying to his support. Heflin's strength in Alabama must be admitted even if the big newspapers are against him. Charging that the Tammany crowd was spending thousands of dollars in this state to defeat him, he said: "I'll defy them. I'll whip them in my state either in a Democratic primary or out of it."

The magazine, "THE FELLOWSHIP FORUM" (Washington, D. C.), is supporting him vigorously. It says: "The Tammany clique has marked Tom Heflin for political slaughter." It sent 300,000 copies of its April 19th issue to voters in Alabama.

BOOKS TO HAVE AND HOLD

By

LEANDER S. KEYSER, A. M., D. D.

Professor of Systematic Theology, Hamma Divinity School, Wittenberg College, Springfield, Ohio

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RADIO MINISTRY

By, Rev. A. A. Smith, Tampa, Florida

"Day unto day uttereth speech, and night unto night sheweth knowledge"

The routine of human life and industry has been revolutionized within the past few years. Great enterprises and manufacturing concerns have had to "scrap" old equipment and install new machinery, or modernize old equipment by adding new attachments, in order to insure a credible production in this "mass-production" and "machine-age." The men of the commercial world are wise enough to grasp the value of these modern inventions, and do not hesitate to take advantage and make the most of them, in order to increase their revenue.

Whether we acknowledge it or not, we, as ministers, are also caught in the whirl of this fast "machine-age." We are facing a proposition which the church has not faced in any stage of its history before. Every pastor and evangelist is confronted with the same question—"How can I reach the people? How can I get my message to them?" And each of us knows well, that the masses are not making a mad rush to the average church service.

We would not dare intimate that the methods used thirty years ago to reach the people are antiquated and out-of-date. The methods of evangelism employed in Whitfield's, Finney's and Moody's day, were fundamentally sound, and indeed adapted to their time and tremendously successful. These same methods are as basically sound today as ever. Human nature has not changed. I do not know of a single new method or invention that could be offered as a substitute for these true and tried methods. However, they can be supplemented. Why not make the most of the opportunities which this great day of inventions has brought to us? Many times in the past, God's servants have made the expression—"I wish I could make my voice heard around the world." We gloried in their enthusiasm and zeal, little thinking that such would ever be possible—yet, in our day, through the wonderful invention of radio, the human voice has been given wings, and can be heard almost without limitation. After months of radio work, we pass on to our friends a few things we have learned which may help and encourage some pastors and laymen to enter this new field of ministry and service.

Radio Ministry

offers a wonderful opportunity to spread the Gospel of Christ. It takes the message into many homes where a preacher seldom, if ever, goes and sometimes where one would not be welcomed. It increases the field of service for the minister many fold, for where he preached to a few hundred at the most, in regular church services, he, through Radio, may preach to thousands. It gives him the opportunity to "Sow beside all waters." Radio preaching is

Not A Substitute

for the regular church service; it should never be attempted as such. The church has its particular sphere in which it must function; however,—Radio ministry can be made a wonderful supplement to the "Regular Line" of the church work. Radio preaching is more effective if the program is arranged and designed with the thought of

Broadcasting

especially in mind. Regular church services with a church or denominational program is seldom interesting to a radio audience, because Radio listeners are a cosmopolitan crowd, with various denominational connec-

tions and many have no church affiliations. A non-denominational program is, therefore, more suited and usually better received. A service of this type

Must Be Simple

if the average radio listener is to be impressed by it. High-flung phraseology and ultra-classical music are little appreciated by radio fans, except in rare instances. Religious Radio Services must be planned not only for entertainment, but for inspiration—they must have spiritual life. In the vernacular of the radio-world—"High-brow" and "up-stage" religious programs are not very well received. We should talk and sing in the language of the "common" people, and the service must be

Concise.

The average radio listener will not sit



Rev. Aaron A. Smith, Evangelist of Tampa, Florida, who conducts "Tampa's Church of the Air," from Station W. D. A. E. Rev. Smith started with the Station six months ago with thirty minutes a week, now he has one and a half hours each Sunday evening, and as much time as he wants through the week, all sponsored by the Station. Rev. Smith has made his Gospel so magnetic and interesting that the public and the station actually clamor for his messages.

and listen to an hour and a quarter sermon. That sermon must be "boiled down" to where the gist of it will only take ten to fifteen minutes. Every word must be well chosen and be full of meaning.—It is best to leave the "filler" out of radio sermons. The slogan—*Multum en Parvo*" must predominate. When the radio preacher has reduced his sermon to the very minimum of time, it is sometimes best then to feed it to his audience in "piece-meals" of, from three to five minutes with some musical numbers in keeping with the theme, fitted in between each serving. Illustrative preaching, of course, is better. The word-picture is always effective. This, as well as the music must be

Interesting

A disinterested person may sit through a long church service rather than be embarrassed and appear rude by leaving the building, but a Radio listener must be held by his interest in what you are saying, for he can easily turn the dial on the receiving set

without any embarrassment what-so-ever. (We ministers might well take a tip right here, and profit by it in our regular church services.) Radio is still a novelty, and radio programs should be kept novel: we mean by this, that they should never be allowed to become stereotyped. The broadcasting station that allows its programs to degenerate into a "routine" will soon be broadcasting to open space. Good studio managers see to it that the "sameness" of their programs is broken up by constantly adding "new features." When a religious program carries a "sameness" so long that the listeners know the firstlies, secondlies, and thirdlies before they are given, that program is a "dead issue." Above all other things the Radio minister must

Be Human

Dignity and precision may count for a great deal on the public platform and in the pulpit, but to appear to be "starchy" and "too dignified" before the "mike" makes your message mechanical. It sounds too much like "dropping" a nickel in the slot and listening to the "music-box." The "feeling" can be put into radio preaching, if the speaker can forget conservatism and dignity and speak to his listeners and not to the microphone before him. The speaker need not allow his speech to degenerate into "slang"; however, occasionally a phrase of the vernacular of the street, well chosen and well placed, is not distasteful, and often arrests the attention of certain types of non-church folk; yet, this is not necessary if the speaker can put real human sympathies and pathos into well chosen, simple words.

Results

Of course the final question is—What are the results? Is it possible to get definite decisions and do a concrete work? We answer, "Yes." Often alone in the quiet of one's home, a person can be led to make a definite decision for Christ when he could not be gotten inside a church building. We have known of scores making this definite decision right by their radios. Every successful Radio minister can relate hundreds of cases where Radio ministry has been the means of reaching the unsaved, sometimes whole families. This type of radio ministry

Will Not Detract

from the regular church work, but will greatly augment it. A lady who was not a regular church-goer listened to our radio service recently, and afterwards went to the nearest church for services, and told the pastor at the close, that the only reason she was there was because she listened to the radio service and felt that she could not stay home, but must go to church somewhere. Another lady wrote us, "I always listen to your services over radio before I go to my own church, and I feel that I am better fitted to take part at our church after I hear you." And many others testify that the radio ministry does not detract from regular church work, but supplements it.

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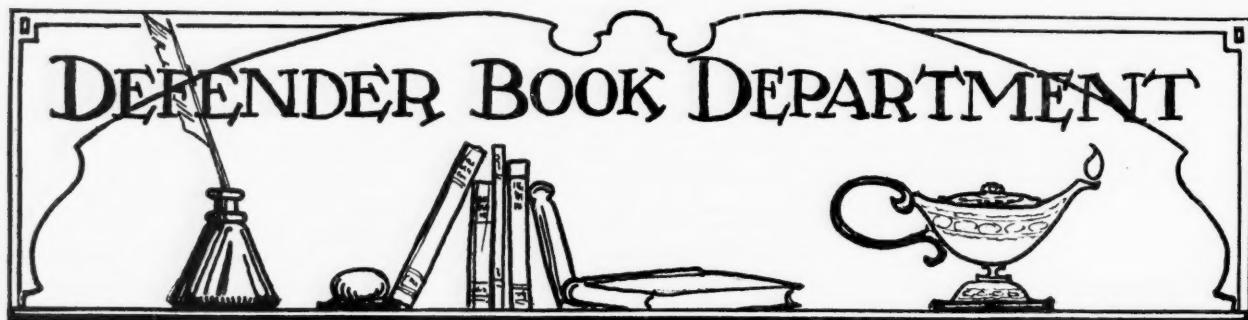
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"THE STRANGE DEATH OF PRESIDENT HARDING." Author, Gaston B. Means; Published by Guild Publishing Co., \$3.50.

This is one of the most astounding books ever written. The author knew the innermost secrets of the White House and government during the Harding administration. He was an expert investigator, private detective for President Harding, Mrs. Harding and others. Once he worked as a spy for the German government for \$1,000 a week. William J. Burns "considered him the cleverest investigator in America."

The group of politicians that came into power when Harding was elected is called through the book "the gang." Each member of the gang was a playmate of the President and sometimes they became so playful that nasty rumors leaked out about wild parties, drunken orgies, and the President's "philandering gayeties." The social life of the political "clique" is pictured as glossed-over putrescence.

While working as a special investigator for the Department of Justice under Harry Daugherty, Mr. Means tells of being awakened one night at 3 A. M. by Jess Smith, (Daugherty's "Man Friday") on the telephone who said nervously, "Come around to H Street quick as you can get here—will you? There's a little trouble." As he entered the gang's playhouse on H Street he saw the rooms in "wildest disorder *** dancing chorus girls *** dishes scattered over the floor *** bottles on chairs and tables *** terror on their painted faces." Harding was leaning against a mantel, bewildered. Means carried an unconscious girl to his car and then to the hospital. She had been hit on the head in a wild bottle-throwing contest. The reader is given to understand that after remaining unconscious for a few days, doctors operated, the girl died. Months later, after Means had drawn to himself the personal wrath of the President, when Jess Smith was warning him to be careful because he (Means) might be killed at any moment, Smith said: "You remember that girl that was hit on the head with a bottle in the H Street house? Remember that? All covered over. Nobody knew a breath."

Smith continued: "Well—you've crossed swords with the 'Big Boss,' —understand? They'll get you! You know too much. Man—you could blow the lid off of Washington! Don't you suppose they know that? And don't think they'll sit quiet and wait for you to do it either."

Smith was Daugherty's room-mate in the Wardman hotel. He became panicky as news of the gang's intrigues began leaking out. When he turned against Daugherty, he knew his life was in danger, and made a will. He said: "They're going to get me, Gaston, and they're going to get you."

Very early the next morning the voice of a supervisor officer told Means over the telephone to come, examine the body of Smith and "get those papers," for "Jess Smith has committed suicide." Means did as commanded, but his opinion is that Smith did not commit suicide.

Means tells also, how Col. T. B. Feller, a member of the gang, was in the act of turning traitor after he (Means) had been sent to the Atlanta Penitentiary. Feller, a lawyer, was assembling material for a legal battle that promised to jar the nation when he died "suddenly" in Savannah, Georgia. Two other members of the clique died "suddenly," C. F. Cramer and John T. King.

We read that the headquarters of the gang was Means' home, No. 903-16th St. The gang's regular cash money amounted to from \$50,000 to \$500,000 and it was kept hid in his backyard. It was taken from time to time to Mal Daugherty's (Harry's brother) bank in Washington Court House, Ohio. When the Senate tried to get the bank records later, it was informed that they had been burned.

Means says that he acted as "go-between" in collecting the money from powerful boot-leggers in different parts of the Country. His collections for the gang amounted to "fully \$7,000,000."

More astounding are his allegations involving the domestic life of President and Mrs. Harding. It is a long story, he tells of how Mrs. Harding employed a Madam X, Crystal-gazer, soothsayer, in whom she believed implicitly and whom she consulted constantly regarding domestic and governmental affairs. Mrs. Harding regarded herself as a "creature of destiny" and often referred to herself as such.

Harding was 30 years older than a beautiful blonde woman by the name of Nan Britton, who followed him from Marion, Ohio, to Washington. This same Nan Britton published a book in 1927 entitled "The

President's Daughter," in which she charged that Harding was the father of her daughter. The child, according to pictures, very much resembles the President. Means explains how Mrs. Harding told him that, "Warren Harding has had a very ugly affair with a girl named Nan Britton—I want you to find out just when their improper relations began." He ransacked Nan Britton's Chicago quarters and claims that he eventually turned over to Mrs. Harding the letters and presents that her husband had given Nan. Mrs. Harding used these things on the President in bringing about perhaps the worst domestic rupture the White House has ever known. It was this that caused the President to fear and hate Means, according to the Author's narrative. Thrilling is the story and conversation which Means relates, as taking place between himself, the President, and Mrs. Harding when Mrs. Harding faced him with the documents which she had paid Means to get.

Boldly Means charges Daugherty and Fall with being "Master Salesmen," who sold Justice privileges, paroles, pardons, liquor withdrawals, dismissal charges, oil property, lands, etc. He writes: "It was said that during the Harding administration everything in Washington was for sale—except the dome of the Capitol."

To the last Means was kept in the confidential employment of Mrs. Harding as an investigator. While preparing for their trip to Alaska Means quotes her as saying to him: "I have been ill. I prayed for death. No one has ever prayed for death harder than I. Nobody ever wished for oblivion *** I reasoned it all out. The triangle had to be broken by the death of one of us. I had chosen this—for myself. Fate decided differently. I consulted Madam X. She told me that I would not pass on until after President Harding had died. She reminded me that I am a Child of Destiny." Again: "My love for Warren Harding has turned to hate." And again: "And Warren Harding dared not oppose it if his supposed friends suggested anything. They held the whip hand. They are using him to feather their own nests—with millions. Graft, Graft, Graft, Bribery, *** The world may think it is because of weakness of character. It is not. It is because of his lust for that girl. *** He is the one who deserves to die *** The President is to die first. The prophetic words of Madam X have dinned constantly into my ears."

The Presidential Party left for Alaska in June 1923. It returned by way of San Francisco, arriving there August 3rd. Reports surrounding Harding's death have always been shrouded in mystery. According to Means, Mrs. Harding said she had been left in the room alone with him. The President had experienced a five-day illness due to ptomaine poisoning. Upon her arrival in Washington with the body she sent for Means and said: "I was alone with the President *** only about ten minutes. It was time for his medicine. I gave it to him. He drank it. He lay back on the pillows. He sighed and turned his head away. After a few minutes I called for help. Can I prevent an autopsy?" Warren Harding died in honor. Had he lived twenty-four hours longer he might have been impeached. *** I have fulfilled my destiny."

It was often asked: "What if Gaston Means should talk?" He has talked. One wonders if he has told the truth.

At this late hour it is not probable that the amazing disclosures contained in this book will react to any great extent against the Republican Party if they are true, since the upright, clean and noble character of Calvin Coolidge has served to restore public confidence. May Dixon Thacker, the lady who helped Means prepare his manuscript, says in the Preface: "The story is in no way a reflection on the American political system. On the contrary, it is a vindication of this system. It clearly reveals how a great Party was tricked and how it has extricated itself with a dignity and poise and surety of purpose unequalled in history."

Again we are impressed with the high need of Christian leadership and moral righteousness in circles of public leadership. May the pendulum now swing back to that old-fashioned idealism capable of producing a rugged leadership, so clean and upright in church and state, as to be worthy of commanding instant public confidence. A few tragedies like the described in this book and the morale of this great nation would be broken.

"WHAT IS MAN?" Author, Philip Mauro; Published by, Hamilton Brothers. Price 5c.

Man did not emerge from the animal kingdom because (1) he is a thinking being, (2) he is a talking being, (3) he is an abnormal being, (4) he is a

moral being, (5) he is an unclad being, (6) he is a degenerate being, (7) he is capable of being saved by salvation through Christ. Here is 16 pages of terse, explosive ammunition to put in the hands of both young and old who have sucked in the poison gas of rationalism.

"HOW THE WORLD IS GETTING WORSE." Author, Rev. Andrew M. Olsen; Published by the Author. Price 50c.

This is one of a series of books by the author on prophetic themes. It commands itself to persons who believe that the world will not be saved when Christ returns. Starting with the words of Christ, "The world hates me," and going through eleven chapters comprising 100 pages, the treatise proves (by assembling many Scripture texts) that the mission of the true church (regenerate believers) is to "call out a people for His name" and that the world (Greek "Kumos") will continue to be wickedly until the final tribulation, after which the reign of Christ will begin. Many startling statistics are given showing that the race is not moving upward. An official in the British Navy is quoted as saying, "Gases now exist that are more than 1000 times as powerful as anything used in the last war." Mr. Olsen predicts another war "the outcome of which will be a league of ten kingdoms, or the Old Roman Empire re-formed."

"F. B. MEYER." Author, A. Chester Mann; Published by The Fleming H. Revell Company. Price \$2.00.

Everybody is interested in the personal problems and experiences of great men. No mightier man of God has preached in the last hundred years than F. B. Meyer, the great English preacher. The world is richer because he lived. Now that he has gone many want to study his life as a whole. Here it is, step by step, from birth, April 18, 1847, until he "passed to his rest," March 28, 1929.

"FEEDING THE HUNGRY." Author, P. C. Hiebert; Published by, Mennonite Central Committee. Price \$2.00.

In the province of Friesland, Holland, Menno Simons was born in the year 1492. He became a priest, but was influenced early in life by the writings of Martin Luther. He soon renounced the Roman Church. Menno was orthodox in his beliefs and adhered rigidly to the letter of the Scriptures. For instance, he rejected the word "Trinity" because he could not find it in the Bible. He believed that only adults should be baptized and then only "born again believers" were members of the true church. He taught that fellowship with the world should be avoided. He had a splendid missionary spirit and traveled widely, preaching his doctrines. Out of Holland, therefore, came the movement bearing his name (Menno) Mennonites, though it was not officially organized until 1523 in Zurich, Switzerland. Because these humble folk wanted to cultivate religious life apart from the world, their clannish ways were the cause of many bitter persecutions. The teaching soon spread through Europe. The Mennonites thrived on persecution.

The first colony of Mennonites in America settled in Germantown, Pa., in 1683. They fled from persecution in Europe. Strict adherence to the languages brought with them has tended to isolate them in America. Today they are divided into many small groups and there is a great deal of strife between the many branches. Minor and insignificant doctrinal differences serve frequently to separate them. The oldest and largest group comprises 40,000 members in a part of Pennsylvania where the "Pennsylvania Dutch" tongue is used. Some Mennonites have been opposed to nearly everything modern, including even Sunday Schools and revivals, but rapid changes are being made and now this great body of believers have a few excellent colleges—(prominent among its schools is Tabor College, Hillsboro, Kans.). There are approximately 90,000 Mennonites in the United States and 25,000 in Canada.

American Mennonites were grieved to their hearts over the suffering of their Russian brethren during the unspeakable famine of 1919-1925. A committee was formed to raise money, assemble clothing and visit Russia to relieve the suffering. Dr. Hiebert, Vice-President of Tabor College, was chairman of the committee. The present book of 464 pages contains a complete report, including 100 pictures. Here are facts, information and statistics of interest to all Christians, particularly persons interested in the Russian situation.

"FILTHY DREAMERS"

"Likewise also these FILTHY DREAMERS defile the flesh, despise dominion, and speak evil of dignities." Jude 8.

Babylon perished because of sex perversion. Greece went down from the same cause. Rome fell because of universal immorality. No nation has ever survived moral collapse. It remains to be seen how long America can endure if the present assault on moral purity continues. The most damning and despicable liberties are being taken in the name of science in circles of scholarship. Even High School boys and girls are being exposed to the most vile teachings and temptations. An example of this appeared in the recent "sex-questionnaire," circulated among men and women students of the University of Missouri, which excited the entire state and attracted attention throughout the educational world.

Dr. Stratton D. Brooks, president of the University, took up cudgels in defense of common decency against the intellectual oligarchy responsible for this kind of thing over the country, and now that he has been expelled as President of the school, the "sex-questionnaire" jumps into the spotlight once more.

Two professors in Missouri University, did what has been done in many other schools, namely: to ask indecent questions of male and female students, giving them the privilege of replying anonymously. The dirtiest, filthiest, most stinking questions imaginable, were thrust at the students. Of course to protest, would be to interfere with academic freedom! Only "old fogies" and "out-of-date folk", who are not informed concerning the so-called "new morality" (which actually means "no morality") would be silly enough to protest!

Well, a knowledge of the "questionnaire" leaked out, and parents, preachers and newspapers began to get incensed about it. A special committee of four professors was appointed by the "Association of University Professors" to investigate. Their report defended the "lustful questionnaire" and at the same time condemned President Brooks for discharging the two teachers guilty of the wrong. Brooks got the axe. Brooks lost his job.

Educational freedom must not be interfered with! The intellectual machine, stinking with the lust of the evolutionary "new morality of the jungles," simply slaughtered another victim. Perhaps a good way to correct this wrong without interfering with academic freedom would be for some outraged fathers of beautiful daughters to give some of these highbrow professors a good thrashing now and then.

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WHAT ABOUT "THE PRESBYTERIAN"?

A prominent churchman whose opinion we greatly value, writes: "Thanks for the April Defender and its good things. The article on 'Presbyterian Editor Ousted' hardly represents your usual fine spirit and sense of fairness. It would be difficult to imagine Dr. McEwan and Mr. Crowell, president of the Board of Trustees of Moody Bible Institute, ousting a man for 'his staunch defense of historic and evangelical Christianity.' They are two of the most prominent members of the Board that asked for Dr. Craig's resignation. The * statement that you quote from 'Time' has been contradicted by a statement of facts from the President of Princeton Seminary which has not been successfully contradicted so far as I know. If there is a ** modernist on the Princeton Seminary faculty I certainly would like to know who he is. So far as the official position of the Seminary is concerned it is a matter of record which anyone who wishes to know can read. This Institution was never more completely committed to the Evangelical Faith than it is at the present moment...."

The Defender has no desire to exaggerate. Modernism is bad enough in all denominations without exaggeration. The article was published in good faith last month. We hope that all our friends have said in the above letter is true. Many Christian men and institutions have been dealt with mischievously by being falsely accused of heresy. We think of *** E. Stanley Jones and **** Dr. John MacInnis. It has long been the favorite pastime of some "Fundamentalists" to scream "Heretic," and "Modernist," in a deliberate effort to injure men with whom they had personal differences, when a doctrinal issue was not at all involved. It is a mean, but easy thing to create sentiment against a man or school you may not like for personal reasons, by shouting "Heresy, Heresy, Heresy." Certainly The Defender has no desire to yell "Wolf, Wolf" at Princeton and The Presbyterian.

But, it will not be disputed that a great deal of importance is being attached to the fact that several of the outstanding educators and preachers of Presbyterianism feel that there is a scheme of subtle modernistic intrigue busy in the ranks of the denomination. Nor will it be disputed that there is a powerful and ambitious group of modernists at work in the church. At the opening of the new Westminster Theological Seminary in Philadelphia, Dr. J. Gresham Machen said: "Until May, 1929, one great theological seminary, the Seminary of Princeton, resisted bravely the current of the age. But now that seminary has been made to conform to the general drift."

It was at this time that Dr. Machen and Dr. Robert Dick Wilson left Princeton to launch Westminster Seminary. A group of prominent Presbyterian men are identified with them including Editor Samuel G. Craig.

* "Time's" quotation: "Princeton Theological Seminary, rich in lawns, leafage and endowment, long dedicated to old evangelical doctrine, underwent changes in control which guaranteed that its attitude and influence would hereafter be modernistic."

** Who knows? Is there one modernist on the Princeton faculty?

*** Jones answered every criticism as to his doctrinal stand in an article reprinted from "The Christian Patriot" in the October (1929) Defender. To date we have seen no apologies for the erroneous charges circulated against him.

**** MacInnis has written on "The Virgin Birth," "The Blood Atonement" and "The Resurrection" in recent Defenders.

These men all voice the feeling expressed in last month's Defender. "He (Craig) has always held that this change (one board of Seminary control instead of two) was the opening wedge which modernists were using to pry Princeton loose from her foundations and eventually deliver her to the modernists."

The feeling is expressed that perhaps the present zeal for sound evangelical doctrine on the part of the Seminary just now, is only modernistic strategy to pacify staunch Presbyterians who have become alarmed, and that the modernists are simply awaiting a more opportune time when the Machen-Craig-Wilson enthusiasm will have lost its ardor. This is a terrible thing to say, but modernists in other denominations have been guilty of worse sins of pilfering.

The Defender does not speak with final authority on this matter. There is much about the inner details of the Presbyterian controversy which has been going on for years, that we do not pretend to know. If it is simply a matter of business routine that Princeton should have been put under one board of control instead of two, we are not concerned. If The Presbyterian magazine had become so controversial that it was losing its message, as charged; then a change would seem to be in order. If personal grievances on the part of leaders enter into it, we have nothing to say.

However, we do attach great importance to the opinions of men like Machen, Wilson, Craig, Allis, Stonehouse and others — men whose words have never been impeached.

There you are, gentle reader. Now you know as much about it as we do.

ZBYSZKO

Stanislaus Zbyszko is the name of a famous wrestler. The New York American published a picture of him standing beside a beetle-browed gorilla with fangs like clothes-pins and nostrils like the mouth-piece of a telephone. The article with which the pictures appeared was on Evolution. The purpose was to show that Zbyszko resembled a gorilla. The wrestler, deeply offended, brought suit against the paper for \$250,000.

RING

A lady in a western state wishing to aid in the work of The Defenders, recently sent a large diamond ring and cameo pin, saying: "I sold a ring not long ago but received so much less than it was worth that I decided to send a ring and pin to you to sell ... to help carry on your work."

COURIERS

The annual financial report of the World Wide Christian Couriers missionary movement shows receipts for 1929 in amount of \$91,746.97.

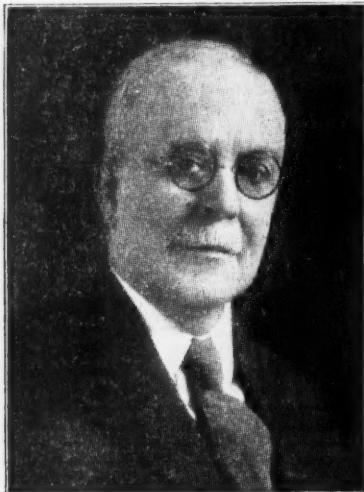
BIRTHDAY

This issue of "The Defender" marks the beginning of the fifth year of its existence. Four fruitful years of steady progress are behind us.

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WELCOME



F. M. Messenger

Few men in positions of religious leadership are living busier lives than Rev. F. M. Messenger of Chicago. For years he has been one of the outstanding publishers of Gospel literature of America. His life is one of energy and action.

For some time he has published a helpful magazine, called "THE VOICE OF PROPHECY." It has always been a welcome visitor to the Defender headquarters. Mr. Messenger has seen it grow rapidly from the beginning and he has felt repaid for the time, money and energy put into it because of the many expressions of appreciation received, from his constituency. Every month, it has provided a meal of good things for its readers.

Because of the multiplicity of duties resting upon him, Mr. Messenger has been obliged to curtail some of his publishing activities. Accordingly, he has decided to discontinue "THE VOICE OF PROPHECY" this month, and at his suggestion his mailing-list has been transferred to **The Defender**. We therefore have the great joy of extending a most cordial welcome to these many new friends who are for the first time joining **The Defender Family** this month. The unexpired period for each subscriber to "THE VOICE OF PROPHECY" will be filled out by "The Defender." It is hoped, of course, that every "VOICE" reader will become a permanent "Defender."

THE PARACLETE
 (Continued from page 1.)

there a purpose in life? **Third**, — What about destiny? Jesus solved every philosophical problem with a single utterance by the announcement that deity would descend in the Paraclete to GUIDE YOU INTO THE TRUTH. This simply means that you can come so near to the Holy Ghost, that omniscience will surge through your consciousness to the point of divine illumination. It is possible to have a philosophy of life so all-inclusive that you will know there is an over-shadowing intelligence leading you step by step as you journey the rugged highway of life. "He will guide you."

"I will not leave you comfortless. There is sweetness and tenderness in these words. No matter the trials. No matter the

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tangled problems. No matter the disappointments. No matter the heartaches. No matter the tears. There is One who understands. There is One who cares. There is One who sees to it that, "all things work together for good."

"**He will reprove the world of sin.**" Since the divine visitation at Pentecost, the Holy Ghost has been the official Representative of the blessed Trinity to our humanity. A part of His work is to "reprove" (convict) the world of sin. This is the basis of all true revival effort. The "Social Gospel" is inadequate to convict of sin. Education is not qualified to bring about this end. No amount of church politics and machinery can be substituted successfully for conviction. Only revival effort and sound preaching under divine inspiration can stir and plough up souls to the point where people will become sickened and dissatisfied under a sense of guilt for their wrong-doing.

What blasphemy against the Paraclete are those preachers guilty of, who have attributed Holy Ghost conviction on audiences, to mob-psychology! The great and creative days of the church have been the days when courageous preachers dared to lift their voices against the evils of their generation in a way that excited discontent among the godless. The Paraclete has a way of taking a Gospel sermon and shooting it like barbed-arrows into the souls of the sinful. "He will reprove the world of sin." In conviction, the Holy Spirit actually energizes the conscience to the point where a sense of guilt settles down upon the sinner so strong that sin becomes a horrible, sickening, repellent, distasteful thing. The condition produced by conviction is of such a character that only whole-hearted repentance can produce relief. One touch of the Paraclete upon the conscience and you will be dissatisfied with sin forever. This is not

mob-psychology. It is God's way of saving the lost and extending the borders of the true church.

Full well do I remember when but a lad of 12 that conviction took possession of my heart. For a week I could not eat or sleep. I look back upon that time as days of turmoil and upheaval in my moral nature. A revival was on in the community. One night in a little church, with a little crowd, and a little sermon, I was drawn to surrender to a big Christ. It is all real and vivid in memory. I remember what took place. I repented. The Blessed Paraclete did the rest. When that awful sense of guilt was lifted instantly, the soul of me was lifted on the wings of divine love. Joy unspeakable flooded my being.

Give the Paraclete a big place in your life. He is in the world to make effective everything that Jesus Christ came to earth to accomplish. Talk with Him. Cultivate His Presence.

"**AND THOU, SON OF MAN,** be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house."

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The Angel In Ebony-- A Book Review And A Statement Concerning The Origin Of The Ivory Coast Mass Movement



R. S. Roseberry
"naked he was born and naked he grew up."

Mr. Massa says that his father was a warlike chief who had defeated many neighboring tribes in battle. However, when several chiefs combined their forces for one organized attack on Sammy's tribe, it proved too much for his father and the battle went hard against him. "His kingdom was devastated by his enemies who plundered the whole tribe, killed numbers of women and children, and carried away a host of captives, among whom was Samuel Morris."

It is a heart breaking story of the torture that Sammy endured while held for a ransom at the hands of his father's enemies. When eleven years old his naked body was beaten daily, not with a rope or whip, but with a long thorny vine. Finally he escaped from the torture which it seemed he could not endure another day. When it was discovered that he had fled from his prison in the forest, the whole village searched for him. He had plunged madly into the jungles, where tigers, lions, snakes and gorillas were plentiful. For days he wandered, a black savage boy eating herbs, raw monkeys, or whatever he could find. Eventually he came to a clearing in a huge forest. It was a coffee plantation operated by a few white people.

Missionaries were at work in this village. A series of strange and providential events served to bring Sammy to Christ. He heard a Miss Knolls, missionary from Ft. Wayne, Indiana, tell the story of Saul of Tarsus seeing a great light at the time of his conversion. She was of course speaking through an interpreter. Sammy, a raw, heathenish, black, African boy, professed to see a similar light. We read: "Sammy went wild with joy. The days that followed were days of spiritual and moral victories."

One's eyes are moistened as he follows the thread of the story through the book. Oh, how the heart of this black boy yearned for God! Indeed, he became a black, Christian mystic, with spiritual experiences of an amazing character. His favorite pastime was prayer.

Upon being told about the Comforter, he was at first puzzled, but soon he began seeking the experience of a spirit-filled life. A missionary told him about the experiences which Stephen Merrit of New York had had with the Holy Ghost and Sammy made

"An Angel in Ebony" is the title of a new book by Jorge O. Massa, published by Taylor University (Price \$1.00). The black "Angel" is Sammy Morris. To many his name is familiar.

Many will recall that Sammy Morris was brought up in the jungles of Africa in a heathen environment, situated in the interior of Liberia. His father was the chief of a tribe. The native name of Sammy was "Prince Kaboo." We read,

a firm resolve that somehow he would get to New York City. His long trip across the ocean on a small boat was trying in the extreme. He was treated like a dog by the sailors.

Stephen Merrit, the noted Methodist layman, an undertaker of great wealth (he buried General Grant), was completely captured by Sammy's spirituality. Arrangements were made for the boy to attend Taylor University, which was then located at Ft. Wayne, Indiana. The whole school was put under conviction and permanently influenced by "the Angel in Ebony." The city of Ft. Wayne has since erected a beautiful tombstone to his memory.

When Sammy's future was most promising, he took suddenly ill during a cold winter—a kind of weather to which his body was not accustomed. While yet in school, he cried while on his bed, "Oh, I am so happy! I understand now. I have seen the angels and they will come for me soon."

Until the last, he prayed incessantly for his poor, savage people back in the Kroo tribe of Africa. It was difficult to understand why he should have been called away so soon, but "God works in mysterious ways His wonders to perform." **Defender** readers have been thrilled by the story of the Mass Movement in the Ivory Coast under the mighty and dramatic preaching of William Harris, of Liberia, which resulted in 100,000 conversions and the erection of 200 native churches. HARRIS CAME FROM THE KROO TRIBE AS THE OBVIOUS ANSWER TO THE PRAYERS OF SAMMY MORRIS. Rev. R. S. Roseberry, the veteran Missionary of the Christian and Missionary Alliance, whose marvelous work in the Ivory Coast is being financed by **The Defender**, says: "Harris belonged to the Kroo Tribe, the same tribe from whence Sammy Morris, the black evangel, came." Continue to pray for Mr. Roseberry. Every dollar received for the Ivory Coast is sent directly to him.

THE MESSAGE OF A STORM

(Continued from page 5.)

ing to atone by sending sunshine and a tender calm—the beach will be strewn with wreckage and drenched, disheveled dead. Happy, expectant friends and families, whose hopes have been raised to the sublime heights will be dashed into deepest despair. Instead of happy shout, and ringing laughter, there will be sighs and groans and hot falling tears.

As I left my lookout to make my way back to town I found myself in solemn mood. I seemed to hear the words of the Master thundered by the hoarse voice of the storm: "Ye are the light of the world." Just as Government authorities depend upon the man out there in that tower to keep the storm-torn night shot through with arrows of light, I mused, so God expects me to keep the darkness of a sin-torn world shot through with His message of hope.

"To us He gives the keeping of the lights along the shore."

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A SERMON ON ACTS
(Continued from page 9.)

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ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jé'sus from Galilee to Jér'rah unto Jóhn, to be baptized of him.	A. D. 26.	13 And leaving Náz'a-réth, he came and dwelt in Cá-per'ná-um, which is upon the sea-coast, in the borders of Záb'u-lon and Néph/thá-lim:
14 But Jóhn forbade him, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 3. vch. 2. 22.	14 That it might be fulfilled which was spoken by E-sá'j as the prophet, saying,
15 And Jé'sus answering said unto him, Suffer it to be so now: for thus	s Dan. 9. 24. s Mark 1. 10.	15 The *-land of Záb'u-lon, and the

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